

Camp Ke-Mon-Oya is ready for the summer of '83

Gerrit Verstraete

The fruits of hard work and lots of preparation during the Winter and Spring are beginning to show at Camp Ke-Mon-Oya. Located on 75 acres of beautiful Ontario Northland on the South shore of Lake Chandos, some 200 km from Toronto, Camp Ke-Mon-Oya is ready with all its facilities operational.

The Craft building, the Nature building, the Boathouse, the Woodcraft Centre, the Outdoor Centre, and the famous "Hebertisme" course are all waiting for the sounds and enthusiasm of hundreds of children this summer. The Main Dining and Assembly Hall staff is working meticulously on the balanced menus to feed those healthy outdoor appetites.

All the staff is hired and ready and the grounds are clean.

"We believe 1983 to be a great summer for all the children who come to Ke-Mon-Oya," says Ke-Mon-Oya director, Bill Lenters, "the Lord has given us many senior staff for the summer camping season, who will provide the children with the best of care and instruction."



OAAIS wants Gallup Poll results published in Toronto newspaper

Margaret Griffioen

TORONTO, Ont. (Ontario Association for Alternative and Independent Schools) — "Every Canadian should support the state school system. Anyone who wants an alternative should have the right, provided he is willing to pay for it," according to Toronto Star Executive Managing Editor Gary Lautens.

Mr. Lautens' comment was made in response to several requests by the Ontario Association of Alternative and Independent Schools (OAAIS) to have the results of a Gallup Poll published in the Toronto Star. The poll showed 62 per cent of Ontarions in favour of legal recognition and financial support for independent schools that meet acceptable social and educational standards.

The request by OAAIS to have the poll published stemmed from an April 23 special report in the Toronto Star by Trish Crawford entitled "Schools battle looming crisis."

The report dealt with the difficulty public schools have in meeting some student and parental group needs in education.

The article, according to OAAIS president, Hank Vandezande, also suggested, "that the public school system will come apart at the seams if legal recognition and some financial support is provided to alternative, independent schools."

Mr. Vandezande labeled this suggestion as "absurd" in a two-page editorial letter to the Toronto Star. The letter was later shortened at the request of the newspaper and published May 26. But the Toronto Star is still refusing to publish the Gallup Poll results.

In a May 6 letter to Mr. Lautens, OAAIS Executive Director Lyle McBurney asked why the Gallup Poll question — "If public schools are unable to provide satisfactory programs for

some children, parents are justified in organizing their own independent, that is private schools," — is considered a loaded and unfair question by the Toronto Star.

Mr. McBurney went on to say that "the questions were prepared in consultation with the Gallup Poll who agreed with us that they were fair and sequentially correct."

In the same letter, Mr. McBurney commented on a recent poll commissioned by the Toronto Star which headlined, "64 per cent oppose private-school funding."

"It is difficult for us to compare the relative fairness of the questions the Star asked, with the questions we have put to the public, since the terminology of the Star Poll questions (prepared by Goldfarb consultants) was not revealed in its article," said Mr. McBurney.

"It is hard to avoid the impression that an element of bias is at work when a Gallup Poll which is more comprehensive and statistically accurate (an accuracy factor of plus or minus 4 per cent 19 times out of 20 compared to Goldfarb's 7.1 per cent 19 times out of 20) is not published as news; particularly, since the results obtained are

dramatically different," continued Mr. McBurney.

In a letter dated May 13, Mr. Lautens replied to the requests from OAAIS that he, "appreciated the time you (OAAIS) have taken and the passion of your views."

Mr. McBurney said he did not understand the meaning of "the passion of our views." He said, "Our enquiries are quite matter of fact."

Mr. McBurney went on to say that he hoped Mr. Lautens is not implying "that the important poll data can only be seen by your readers by way of a paid advertisement."

No Christian political party now

Wally van de Kleut

EDMONTON, Alta — At a recent CPJ-Edmonton meeting, Gerald Vandezande addressed the question, "Is it time for a Christian political party?" Asked to tackle the topic by the local CPJ, Vandezande tread carefully, urging his listeners to closely examine what conditions need to be met before a Christian political party can exercise a responsible role in Canadian society.

"Parties are no longer seen as outlets for people's concerns," said Vandezande. He cited the NDP's narrowing vision of recent years, its gradual embracing of small "I" liberalism and, the tight caucus discipline prevalent in all three major parties as examples of present-day political expediency.

"What would we want," asked Vandezande "a party organization which is a political mechanism (i.e., a Blue Machine), or a movement of people concerned with a concept of justice and a particular political vision?"

It became clear that Vandezande — and one trusts, the CPJ — believes a

movement with a biblically-based political vision is absolutely a prerequisite for the establishment of a political party. Vandezande also made it clear that he is convinced the Christian community has not yet arrived at that point.

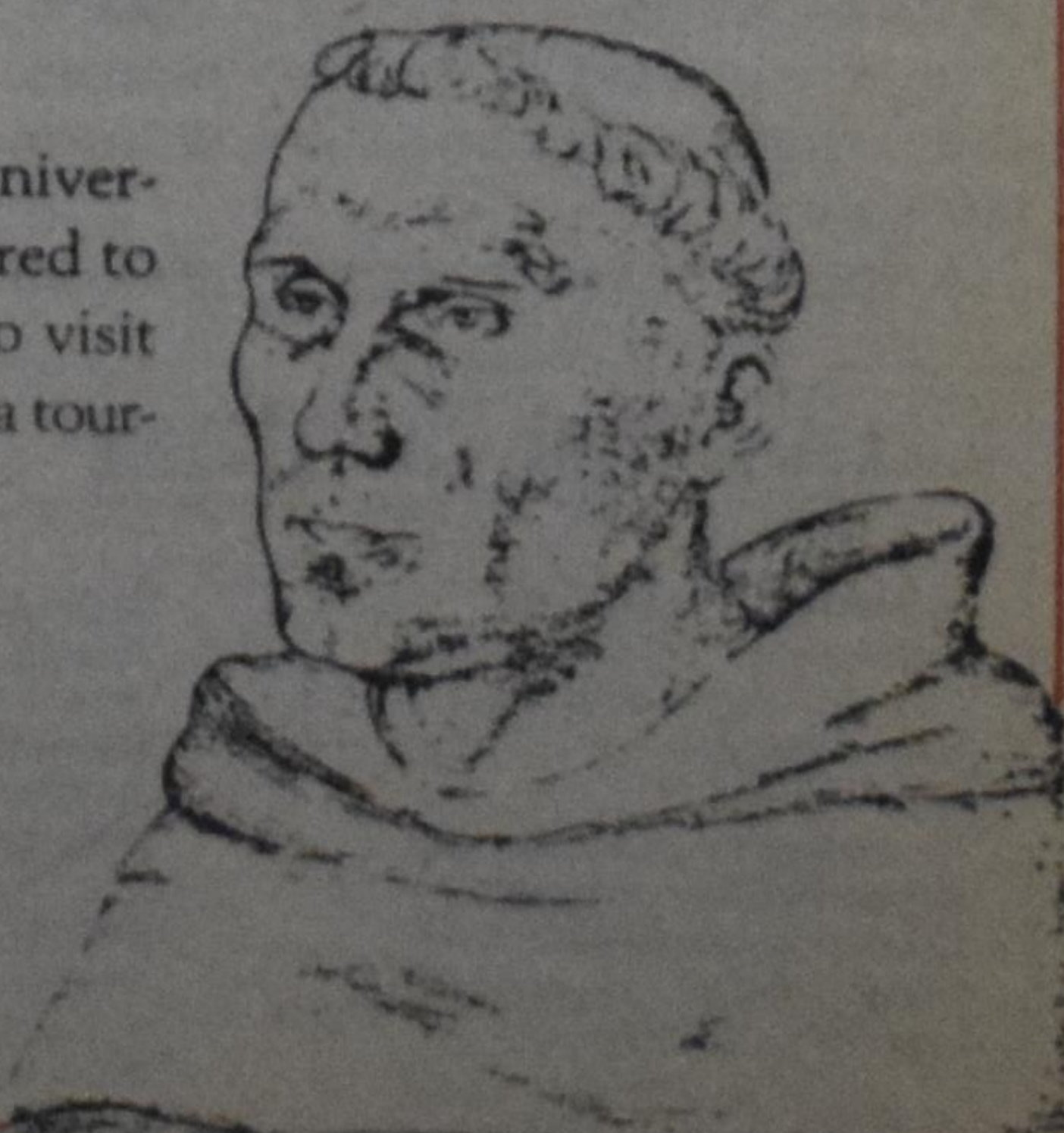
"We indeed need to engage in concrete political action, but we need to

be very aware of our historical situation," said Vandezande. "At present we really wouldn't get done the types of things which need to be done."

Why not? "As Christians we have made our task easy by criticizing," emphasized Vandezande. "But a Christian party needs to offer hope and concrete alternative policies."

Germany is prepared for the 500th anniversary of Martin Luther. We are prepared to give you some idea of what it's like to visit East and West Germany. See page 8 for a tourist report.

The reformer as an Augustinian monk. The bust is by Lucas Cranach d. A. 1520 and is located in the Veste Coburg.



Viewpoint

Two marathons of hope — Terry Fox and the creeds

Heroes, like the church's confessions, are moulded by time. Terry Fox began his "run across the country" by simply dipping his artificial leg into the Atlantic at Cape Spear, Newfoundland. There were no crowds, no fanfare. Those first few days were lonely but that is the way Terry Fox wanted it.

A group of consistory members in southwestern Ontario, back in 1970, decided that the church's present confessions — the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort — were old-fashioned. Even though they were meaningful as doctrinal standards of the church, their content didn't seem current. The consistory overtured Classis Chatham which in turn overtured synod to "declare that it is necessary and desirable to re-express the faith of the church in a new confession which will replace" the present ones "as a statement of the truth and as our standard of unity."

However, Classis Alberta North, and ultimately synod did not want to have those historic creeds replaced but



Keith Knight
Editorial

instead to have the faith in those creeds re-expressed.

As a result of the actions by people from Chatham and Alberta North a document has been written which goes before the churches of the denomination this year. It was referred to as a "contemporary testimony" during its formative years. Now it has a name: "Our World Belongs to God."

Great things begin simply. Terry Fox's determination to create public awareness of cancer by running across the country led to thousands of supporters lining the streets of towns and cities through which he ran. Millions of dollars for medical research

were raised during his run.

The Contemporary Testimony Committee consists of theologians, pastors, professors and layfolk with insight. The 12-page testimony was written in large part by London, Ontario, pastor Morris Greidanus, reporter for the committee.

The document is impressive in that it attempts to cover a wide range of topics, which makes it both ambitious and overwhelming; some might deem the report to be both too long and too short (too short to do justice to the broad-ranging intent of the testimony).

The momentum of Terry Fox's run really picked up when he was joined by Bill Vigars, a Canadian Cancer Society official from Toronto. Vigars is attributed with turning the Fox-trot into a "Marathon of Hope." I met Vigars on several occasions when he served as executive director of the Greater Welland Chamber of Commerce. He was an affable chap, always ready for a good laugh, but also one who could make the most out of a cause. He saw the potential in Fox as a leader to fight cancer.

The contemporary testimony has potential as well. It is the dream of many that this testimony may some day be accepted as one of the creeds of the Reformed churches. Synod will receive this first draft in June after which it will go to the churches and to various ecclesial bodies for their reactions before it comes back to synod for final approval in 1986.

Terry Fox died a hero. The Marathon of Hope run for cancer has become an annual fund-raising effort.

The Contemporary Testimony Committee will effectively "die" in 1986 when it has completed its work — unless some future synod assigns an additional mandate to the committee. The committee will not die a hero's death; which committee ever does? But those men and women may some day be recorded as the authors of a new Reformed creed.

Every country needs a hero, *CAUSE CELEBRE*. Every church needs a new challenge, and what better challenge than to prepare a statement of faith which is both current and relevant?

You're a klutz if you drop the "Duts"

My personal popularity in some senior citizens homes and all Dutch classes hovers at the moment around minus ten. One older person humorously hinted that there is a hit squad out looking for me and that I had better not walk the streets of Moscow at night.

If the editorials I wrote gave the impression that we do not honour our parents or that we seek to solve the matter of C.C.'s mandate simply by dropping the Dutch, then a further note of explanation is in order.

Dropping the Dutch section is only one aspect of the question of our task. We are, for example, trying to become less denominational — our identity should be firmly Calvinist and Reformed but not tied in with a particular church denomination. We should not be seen as a church paper. Many who are Calvinist or Reformed are members of other churches and feel left out when the Christian Reformed church label sticks out all over.

The West feels left out when Ontario is simply assumed. The name of a town appears without stating the province, as if a certain town has to be in Ontario. That is annoying to Western readers. They would like to see more Western news too.

A lot of these concerns may be



Bert Witvoet
Sweet and Sour

considered image questions. As Calvinists we tend to down play the importance of image. Let the content be right; the rest does not matter.

But that is denying an important aspect of human life. We are people with feelings. And those feelings can easily be violated or hurt through our insensitivity. Our attachment to language, church, town, province, country can become a real stumbling block when we meet people who have other attachments.

Calvinist Contact is a meeting place of people with a wide range of attachments. What unites most of us is a country (we are a Canadian paper), a vision (we believe that Christ reforms culture as well as saves souls), a language (we have adopted one of the two official languages — English).

What divides us is exclusivity — things

that others cannot share in. We practise province exclusion, church exclusion and language exclusion.

I realize that the removal of Dutch is not simply a removal of an obstacle. It has an element of exclusivity in it, as a matter of fact. We exclude the older folks who can't read English well.

But the vision we have for *Calvinist Contact* is that we are a Calvinist voice in the English speaking sector of Canadian society.

In a sense, dropping two pages of Dutch is little more than an image change. And it is difficult to put forth a substantial argument in its favour.

Dropping two pages of Dutch seems insignificant if not mean. But it is more than simply a change of image. It has a lot to do with attitude.

The question we have to ask ourselves is, do we want to own the future of Canada? As long as our community clings to its immigrant status, looks upon others as "Canadians," as in "she married a Canadian," we will have failed our citizenship both in Canada and in the Kingdom of Heaven.

I love the Dutch language too. I can read, speak and write it. I can still recite lines from poems by Joost Vanden-Vondel, Jacqueline VanderWaals and Guido Gezelle, memory fragments from my high school years in Holland.

But I do not want to let my love for the Dutch language interfere with my task to be a Canadian Christian, especially not when I communicate the treasures of our Reformed inheritance.

I can just hear some of the comments. "It's all window dressing; doesn't amount to a hill of beans."

Of course, by itself this is not enough. We must try to be a paper with well written, edifying, informative, and reforming content. But it helps to reflect in your image what the task you undertake is like.

Everyone agrees that the Dutch must be dropped *some* time. No argument is needed for that, apparently. One Calvin College student of Dutch suggests that we *start* thinking about dropping it after 50 years!

My response to that is, there will be no *Calvinist Contact* after 50 years, unless we address ourselves boldly to the fact that most of us have been in this country for 30 or more years.

Some point out that dropping the Dutch will lose us more subscribers. Yes, it will. An operation always sets back the patient. The point is, when do you operate? Does anyone have a substantial argument for an exact date?

Calvinist Contact

Publisher
Keith Knight

Co-editors
Keith Knight
Bert Witvoet

General Manager
Harry de Vries
Accounting: Helen Van Oostveen
Advertising: Deanna Geuze
Circulation: Anje Buma
Design: Jeanette Jansma-Narrie
Typesetting: Kim Yungblut
Laurie Payette

Alberta Editor: Wally van de Kleut
Correspondents:
Alberta: Wilma Binnema-VanderSchaaf
British Columbia: Brad and Helen Breems
Ontario: Margaret Griffioen
Nova Scotia: Jan van der Leest

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Head Office:
99 Niagara St.,
St. Catharines, ON
L2R 4L3
Phone: (416) 682-8311
Office hours: 8 a.m.-4 p.m.
Alberta Office:
14611-109 Ave.,
Edmonton, AB
T5N 1H8,
(403) 454-3057

Letters

Please rethink your present position

Are we supposed to understand that the reason young families are not generally subscribing to C.C. is that it contains some contributions in the Dutch

language (Apr. 29, '83)? I find that difficult to believe.

You are undoubtedly correct in stating that "a different approach is needed to speak to the young adults who do not identify closely

with the ethnic bonds of their immigrant forebears." (May 6, '83).

But removing the Dutch pages will not, in my estimation do anything to meet the causes of declining membership. Even

though I do not usually read those pages, I will be very disappointed if you decide to discontinue them.

One option which you present for the Dutch-speaking people I find rather disturbing. "The way we look at it here we conclude that for those who still want to read Dutch, there are papers that can be ordered from Holland, there are Dutch papers being published in Canada that can be read." (May 6)

That disturbs me for a reason that you yourself cite: "Are we going to charge our elder folks extra? We don't want to do that. Some of them find it difficult enough to live off their old age pension."

Please re-think your present position. You have not demonstrated to me even one good reason to discontinue the Dutch.

Al Vanden Boogaard,
St. Catharines, Ont.

In the name of plurality, keep the Dutch

In the name of *plurality* cannot *Calvinist Contact* maintain different sections which appeal to different people. Isn't plurality supposed to be part of the Reformed perspective which I've been taught here in Toronto? Granted there will probably come a day when less than 10% are interested in the Dutch section, and

then I would drop it. But I doubt the percentage has become that low at present.

Why should C.C. cater to mindless young adults ... am I one of them? I hit 35 this year. Actually, I'm not even Dutch. I'm a California-bred mainstream Presbyterian who has now joined the CRC.

I find the label 'Calvinist' more

offensive than the presence of Dutch in *Contact*. The label 'Reformed' I find more appealing and less idolatrous. I never have particularly identified with Calvin. Reformed contact means for the present to extend equally toward the past and future and not one at the expense of the other.

Tory Hoff,
Toronto, Ont.

Een onsympathiek en eigenwijs plan

Wat bezielt toch sommige Hollanders dat alle Dutch maar met'n armzwaai van de tafel geveegd moet worden.

Alle andere bevolkingsgroepen houden veel langer vast aan hun eigen taal. Ik doe vrijwillig werk, krijg zo nu en dan onder ogen de bulletin van de First United Church waar een hele groep Duitsers kerken. Dat bulletin heeft het gehele verslag van de kerkdienst

en de aankondigingen in het Duits.

Ik weet zeker dat daar veel mensen bij zijn die heel goed Engels kunnen, maar ze houden vast aan hun eigen taal.

En de opmerking dat deze Hollandse artikelen in C.C. (hoogstens 4) de oorzaak zouden zijn dat sommige jonge mensen geen abonnement op C.C. nemen is just balonie.

In het algemeen lezen de jonge mensen lang zo veel niet als wij

oudjes. Zelf lees ik even vlot Engels als Hollanders. Dat is niet de reden dat ik schrijf. Maar ik geniet intensief van de stukjes van Ds. Tuyl en de anderen in mijn moedertaal.

Eerlijk, ik vind het een onsympathiek en eigenwijs plan. Ik hoop dat de redactie een stroom van protest zal ontvangen.

Willemina J. Blom,
Hamilton, Ontario

Wees niet te vlug met verandering

Volgens bekendmaking in C.C. (20 April en 6 Mei) denken de uitgeverij er over in de naaste toekomst tot een volledige Engelse uitgave over te gaan, dit om meer abonnees aan te trekken.

Het valt mij moeilijk aan te nemen dat die twee pagina's in de Hollandse taal een eventuele nieuwe abonnee zou tegenstaan dat hij moet zeggen, nee, geen abonnement of C.C. Mijns inziens zijn er andere redenen.

Als eens nagegaan kon worden hoe groot het percentage lezers in het begin onder onze kerkmensen was bij wat het nu is, terwijl toen velen samen gingen

abonneren om de kosten laag te houden, zouden wij allicht vreemd op kijken.

Wees niet te vlug met verandering. Want het zou ons ten eerste spijten. En de grote vraag is zou het helpen? Ik geloof het niet. Vergeet ook niet dat het juist die oudere generatie is geweest die het blad op de been heeft geholpen. En om nu te zeggen, abonneer U maar op een ander blad in Nederland is niet fair. Laat ik het hier nu bij.

Hopende dat wij nog voor langer tijd abonnee kunnen blijven, teken ik hoogachtend.

G. Vos,
Edmonton, Alta.

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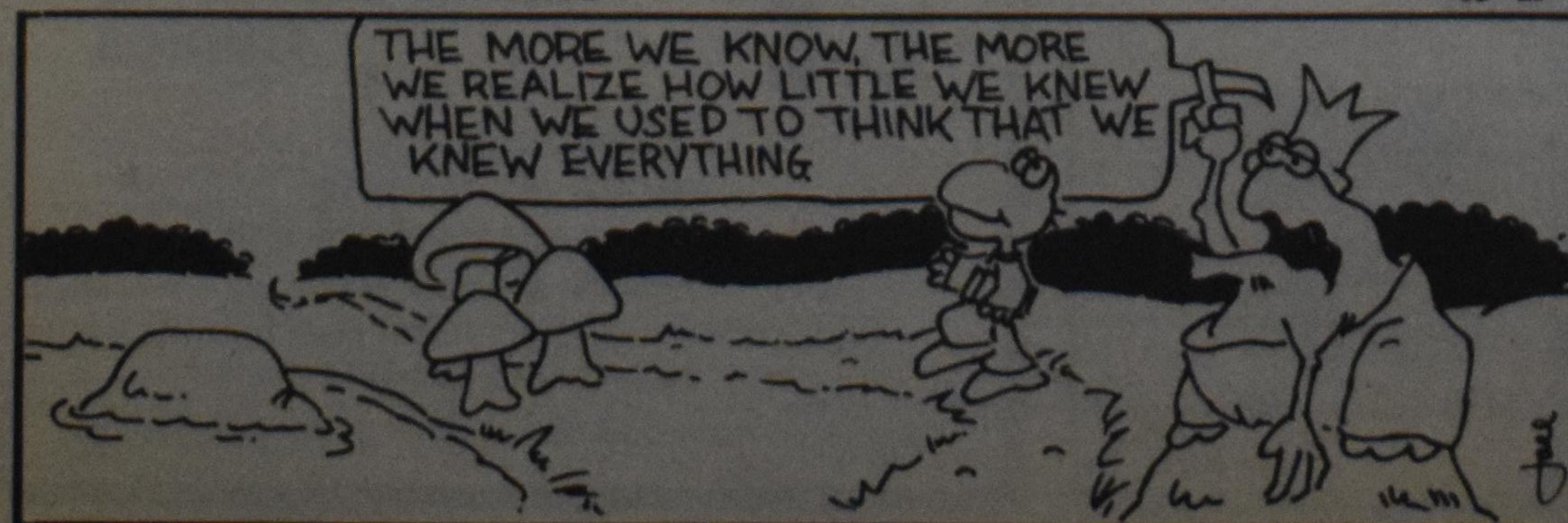
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On their way, rejoicing

As members of the Consistory of this church we want to express our thankfulness to God for the gift of true Christian faith in your Saviour and Lord Jesus Christ. We share your gratitude for your Christian parents, who may see God's promises becoming alive in you. They held you up for baptism and they brought you up to follow Jesus.

Now that you have publicly said that you will be faithful to the Lord and his church, we can only promise to do all we can to help you being active, hopeful and joyful members of the congregation.

You must realize that, as Christian people, we are pilgrims toward the promised land of heaven; we are looking forward to the return of our Lord Jesus Christ. Therefore, we hope and pray that you will put your talents and gifts to good use.

Be interested in being informed about your denomination by reading the *Banner* and other good reformed literature.

We expect you to come to church faithfully and show your responsibility also in the congregational meetings and your financial contributions.

We expect you to continue your studies in advanced classes. As you have shown your good commitment, we encourage you to continue in this attitude.

CR SEE

The Yearbook is off the press, and it tells me the story that our ministers are less circumambulatory!

Sy Nodd

In Young People Society and Young Adult groups we expect you to be active and give an example to the younger ones.

The future of the church of Christ is in his hands, but you are going to be an important part of his hands.

You will be tested and all of you will have your special burden to bear, but God keeps close watch over you, so that you can withstand the devil and his evil powers.

We hope that from your ranks the Lord will provide strong leadership for the church and active workers for his kingdom. Pray for us, your leaders, to be faithful and wise. Pray for each other and love each other, as Christ loves you. This way the name of the Lord will be made known around us and when we reach out to others, they will find truth and love.

God bless you!

On behalf of Consistory and congregation, a daily devotional booklet entitled "On Your Way Rejoicing" is presented to you.

This title reminds us of the road we are travelling on.

You need to consult a map daily and prayerfully. That map is your Bible. But you can go on that way rejoicing because you are going in the right direction. And Jesus has followed that road. In fact, he made that road to the father. He opened it for us. Follow him, rejoicing because it leads home.

Elder Luke Noordhof,
Westmount Chr. Ref. Church,
Strathroy, ON

Winnipeg talent festival

A festival of performing and visual arts took place in the Winnipeg area. Featured Christian people, young and old, from the Reformed Churches in the Winnipeg area, who are actively engaged in some form of arts: music, poetry, painting, photography, woodwork, fibre arts and pottery.

The objective was to provide an opportunity for artistic expression in a context of thanksgiving to God and to stimulate artistic development.

The performing part of the festival took place in the Kildonan Christian Reformed Church and the exposition of arts and crafts in the gym building of Calvin Christian School.

Kildonan Chr. Ref. Church,
Winnipeg, MB

Give me one of those

"Stop! You bring Bibles to the Seamen don't you?" "Yes I do." "Well, then, do you have a book for me?"

This is what a harbour guard said to Intern Tim Berends in August 1982, while he was on his way to a ship. The guard eagerly received a New Testament and other Bible study aides.

We rejoice that after five months of regularly meeting with the guard, he has become a Christian and is preparing for membership in a church nearby his home.

First Chr. Ref. Church,
Montreal, PQ

Church News

Christian Reformed

Called

— to First Guelph, Ont., Rev. Henry Eshuis of Woodstock, Ont.

— to Grande Prairie - La Glace, Alta., Rev. Douglas Fauble of Park, Holland, MI

— to Hebron, Whitby, Ont., Rev. R.G. Fisher of Chatham, Calvary, Ont.

Declined

— to Grande Prairie - La Glace, Alta., Rev. Evert Busink of Coquitlam, B.C.

— to Leduc and Red Deer, Alta., Rev. R.G. Fisher of Chatham, Calvary, Ont.

— to Hebron, Whitby, Ont., Rev. Jerry Hoytema of First Church, Burlington, Ont.

Accepted

— to Granum, Alta., Rev. Jake Weeda of New Era, MI

— to a teaching position at Mid-America Reformed Seminary (Old Testament Studies), Rev. Mark D. Vander Hart of Grande Prairie - La Glace, Alta.

Time changes

The First CRC of Drayton, Ont., will have its second service at 7:30 p.m. for the months of June, July and August only.

Bethel CRC of Edmonton, Alta., will have its Sunday afternoon wor-

ship services during July 3 to August 28 at 7 p.m. and morning services will remain at 9 a.m.

Address change

On April 14, 1983 the Fellowship CRC of Edmonton became organized under the auspices of the Trinity CRC of Edmonton, Alta. Services are at 10:30 a.m. and 12:30 p.m.

Bulletin announcements and correspondence should be sent to Mr. B. Martin, Box 2, Site 6, R.R.#8, Edmonton, AB T5L 4H8.

Fellowship CRC would also like to announce the appointments of: Secretary of Deacons, Mr. T. Sneepe, 15212 - 59th St., Edmonton, AB T5A 1Y7; Treasurer, Mrs. J. Visser, Box 173, R.R.#6, North Edmonton, AB T5B 4K3; Evangelism Committee, Mr. L. Hollaar, 5711 - 141st Ave., Edmonton, AB T5A 1H7 and Sunday School and Education Communication, Mrs. E. Martin, Box 2, Site 6, R.R.#8, Edmonton, AB T5L 4H8.

Elders conference held in Renfrew, Ontario

On Saturday, April 9, the Elders of the Ontario churches in Classis Eastern Canada held their annual conference in Renfrew, Ontario. Forty elders representing eight churches attended the conference. They were welcomed by Rev. Suk of Renfrew.

Rev. Weiber DeJong from Williamsburg was the morning speaker and had chosen "Prayer" for his theme. After a discussion period, Rev. DeJong closed the morning service with prayer.

Lunch was served by the Ladies Aid, and the delegates enjoyed some warm sunshine outside before the afternoon session. Rev. Suk spoke in the afternoon on home visiting discussing that it was both biblical and necessary for the elders to get to know the congregation. Some elders felt that a workshop for new elders would be good to get some advice on how to make a home visit worthwhile.

Williamsburg will organize the next elders conference or workshop.

Classis Hamilton met May 11

Classis Hamilton met at Wellandport under the able chairmanship of Rev. Ken Baker.

Dr. James De Jong, of Calvin Seminary, in his address to Classis, stressed that Calvin Seminary will work towards a greater visibility of its professors and the Seminary. He spoke in that connection of a "reciprocal accountability" - those criticizing the Seminary must recognize their responsibility to substantiate their charges. Only in that way will the Seminary be able to respond. His message was well received by Classis.

Seminary graduate, Mr. Al Vandenboogaard's request that his license to exhort be extended for one year was granted. Al is working as Youth Minister of the Covenant, St. Catharines, congregation. Classis also granted a license to exhort to Mr. Dick Wynia - this after a thorough examination. Dick is presently enrolled as a theological student at the Theological College of the Canadian Reformed Churches. He aspires to the ministry in the Chr. Ref. Church.

Much time was spent discussing a report on Shalom Manor, a Home for the Aged at Grimsby. Classis had, as early as 1965, mandated the deacons of Classis Hamilton to "take the initiative to establish such a Home". The report before this Classis had to answer, among other things, a question about the present relationship between Classis (a deliberative body having ecclesiastical authority) and the Diaconal Conference, which was compared to an Elder's Conference.

Can Classis mandate, and recognize a relationship with a diaconal conference? After all, it was said, a conference is a meeting of men who come together to talk about church matters but who cannot make decisions that are settled and binding for the churches. How, then, could Classis have given a mandate to the diaconal conference in the first place, and how can it now continue to recognize such a relationship? On that principal question Classis got stalled and decided to recommit the report to committee.

Classis encouraged the efforts of the St. Catharines Churches to continue the Reformed witness on the Brock Campus.

Classis will overture Synod "to reduce the proposed increase in Seminary tuition to no more than 6% for 1983/84, and to review the policy in setting and funding seminary tuition".

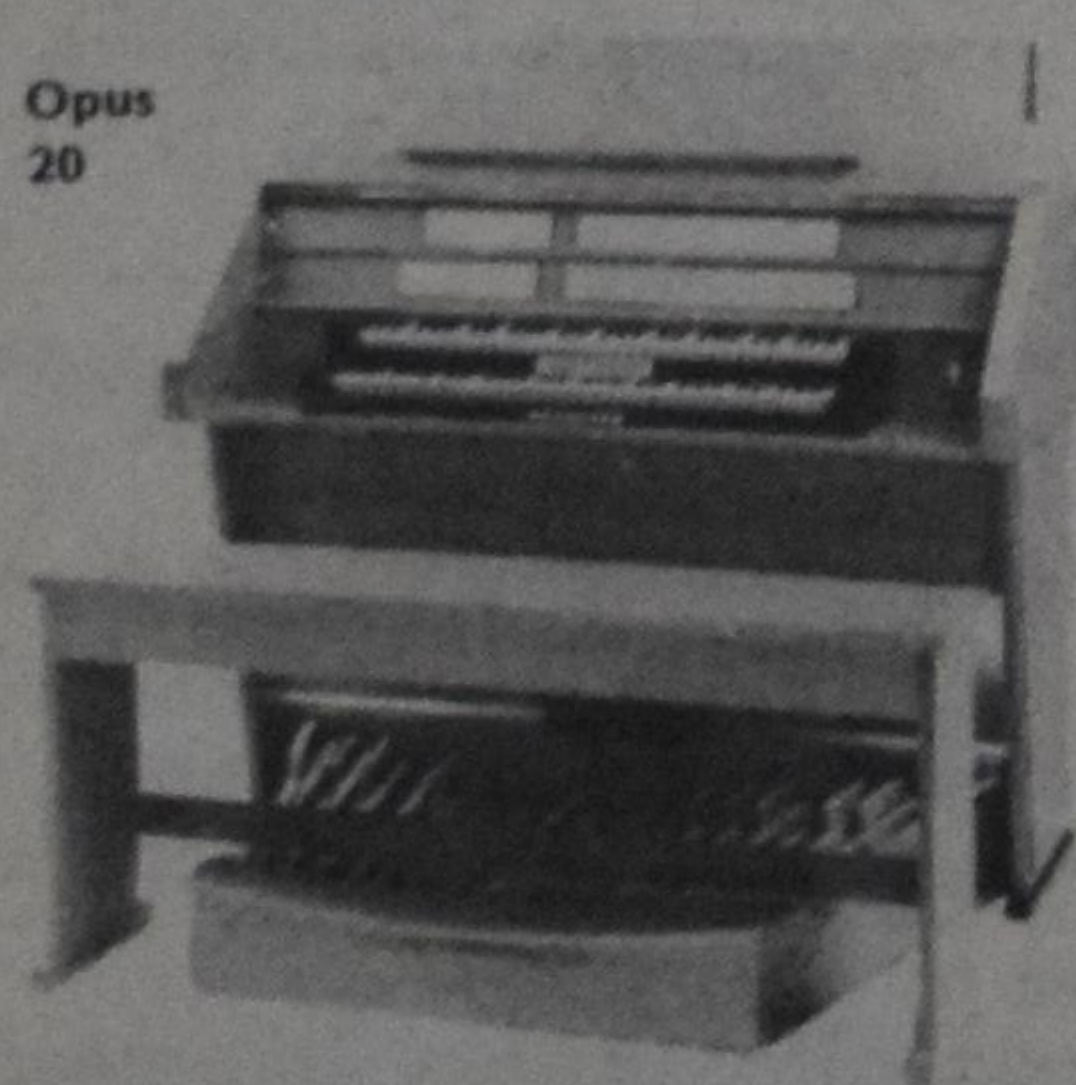
Two other overtures were adopted. The one "rules that diaconal matters are to be presented to Classis by a deacon". And, notice, "the Board of the Classis Hamilton Diaconal Conference! (will) be requested to appoint a deacon" for that task. The other overture regulates "that Classis ordinarily set aside a time period immediately after lunch break for matters that appear on the credentials, and other matters that might require executive session".

At the end of a very long day, Classis bade farewell to the Rev. John Zantigh who will be moving to Bowmanville after serving the Dundas congregation for 9 1/2 years. With Rev. John DePater coming to York and Rev. Ted Hoogsteen coming to First Brantford, the only vacancy in Classis at this time will be the Dundas Church.

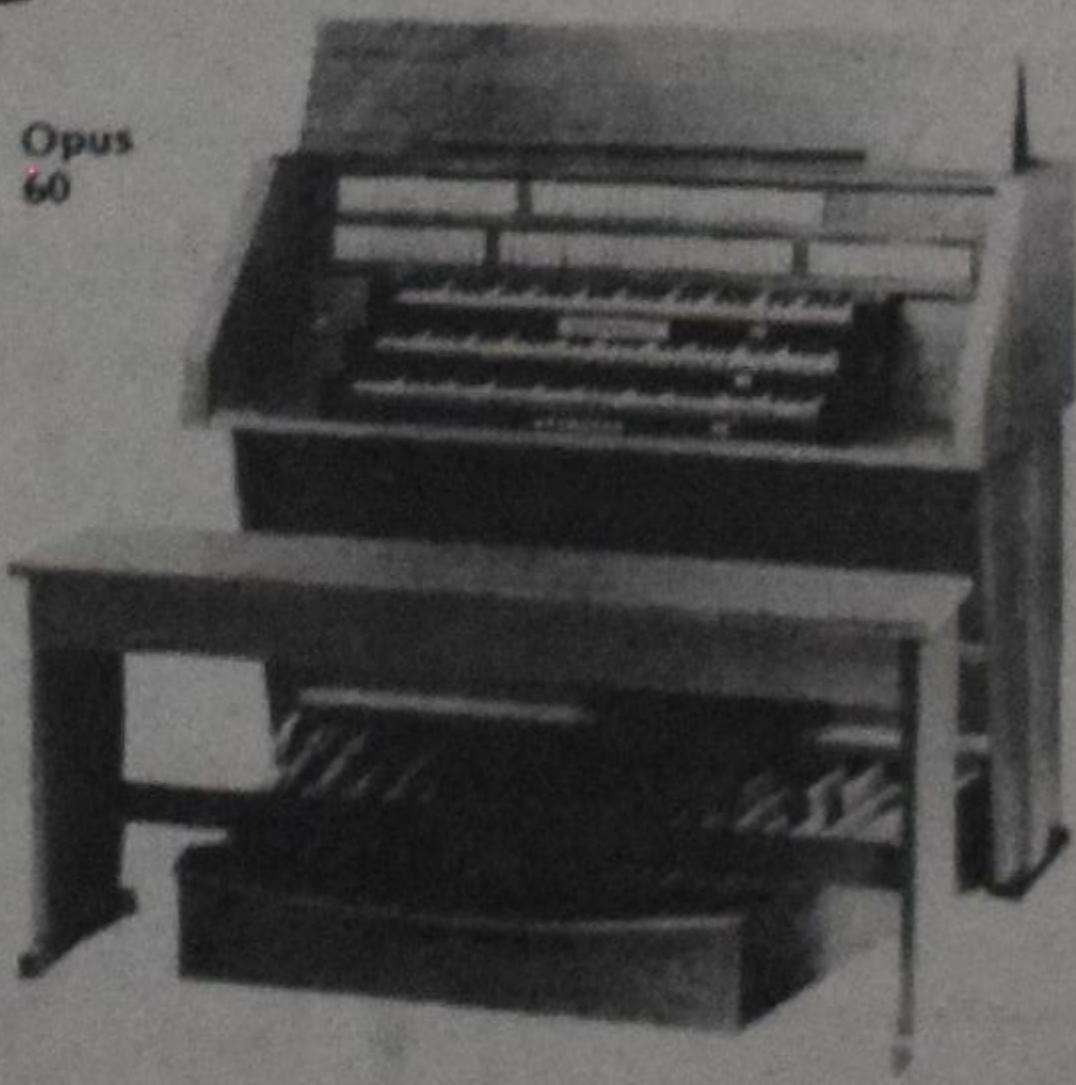
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Faith without fear

Tom Alkema

On Saturday, April 16 about 3,000 people attended the Toronto area Back to God Hour rally in the beautiful St. Paul's Church building on Bloor St. to hear an address by Rev. Nederhood and to participate in the musical part of the program.

The purpose of the rally was to re-ignite the love and concern for the work of this major ministry of the Chr. Ref. Church. Even though the denomination is small compared to many others, the outreach program via TV and radio has readily grown since its start in 1939. It now brings the Good News to many. The prospective audience is over 50% of the earth's population!

The tone of the rally was one of joy and hope! Choirs and brass under the direction of Mr. L. Kooy added a festive aspect to the meeting. Organ accompaniment for the choir as well as the congregational singing was provided by Mr. A. Knevel.

Rev. Nederhood spoke on "Living without Fear." Fear, he said, is very much present around and also within our own lives, and so often drains all joy away from us. Only by firmly entrusting ourselves to God's care and living close to him in



St. Paul's Church building Bloor St., Toronto; inset, Rev. Joel Nederhood

faith, he noted, can human fears really be taken away. Rev. Nederhood described the tremendous joy and freedom from fear which only the Gospel can bring. Of course, that message also tied in with the main purpose of the Back to

God Hour's work: to proclaim this joyous gospel throughout the world.

He encouraged listeners to pray for the ministry of the Back to God Hour, and to faithfully and regularly support this work with their gifts.

Focus on elements of Reformed worship at Dordt conference

GRAND RAPIDS — Four years ago in July of 1979, everyone was amazed that over 400 people came from all over Canada and the United States to the first denomination-wide Conference on Liturgy and Music in Reformed Worship held at Calvin College. The conference lasted only three days, but fragrance from the "beautiful arrangement" is still affecting those who attended.

After ten issues of a conference Newsletter and several regional conferences, seeds are being planted now for the second denomination-wide Conference on Liturgy and Music in Reformed Worship, to be held on the campus of Dordt College, Sioux Center, Iowa, July 27, 28, and 29, 1983.

The Conference is designed to call attention to basic liturgical principles in the worship in churches in the Reformed tradition, and to give practical suggestions to ministers, musicians, and others who work in the church.

The Conference will focus on three aspects of Reformed worship. Day one will focus on liturgical unity. Dr. Howard Hageman will give the keynote address, followed by workshops on liturgical unity for pastors, choral directors, organists, and worship committees. Day two will focus on

children in worship. A joint address on the pros and cons of children's worship by Morris Greidanus and A. James Heynen will again be followed by workshops.

The third day will focus on the *Psalter Hymnal*. Emily Brink, newly appointed music editor, and members of the Revision Committee will give an advance look at the next edition of the *Psalter Hymnal*, and workshops will deal with both the *Psalter Hymnal* and the new *Service Book*.

Our twenty workshop leaders, organists, a conference choir, a drama, and hymn festivals all give promise for a rich experience. Graduates of Calvin Seminary and others interested in obtaining graduate credit for participation in the Conference should write to: Dr. David Engelhard,

Calvin Theological Seminary, 3233 Burton St. S.E., Grand Rapids, MI 49506.

Families are encouraged to combine family vacations with attendance at the conference. There are excellent camping, swimming, golfing, and hiking facilities in the area. Child care will be provided during the conference sessions.

The Conference is sponsored by the Education Department of the Christian Reformed Church and the Music Department of Dordt College. Registration is \$55 per person (\$50 if before May 14, \$60 if after July 22). On-campus lodging is available at very inexpensive rates. For more information and registration forms, write to: Conference on Liturgy and Music, Dordt College Department of Music, Sioux Center, IA 51250.

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The Bible Way Curriculum and why we chose it

Barry Forsyth

In the late spring of 1977, we at Knox, Cranbrook, B.C. decided to conduct an evaluation of our total Christian education program. We used the evaluation kit produced by JED (Joint Educational Development). We gathered together ten people in leadership positions in the church and spent five consecutive evenings doing the evaluation. It was a valuable learning experience, particularly in the area of enabling us to set goals and evaluate programs.

One of the tasks accomplished by the evaluation group was the selection of curriculum materials for our Sunday School. In the process we examined twelve different curriculums. These included JED materials, Concordia, D.C. Cook, Scripture Press and Gospel Light. The curriculums were examined for theological stance, emphasis on evangelism, cost, ease of teaching, attitude towards nature and social issues, printing quality, methodological approach and eye appeal.

As a result of our study, we decided that "Bible Way" materials, published by the Christian Reformed Church, were the best suited for our needs. There is a strong, well balanced biblical approach in the materials, good teaching methodology, and also, the

material is attractively packaged.

In the six years that we have used Bible Way, we have never had a problem recruiting teachers because the materials are easy to comprehend and teach. Also, we discovered that Bible Way was the second least expensive of all the curriculums we examined.

Two other congregations in our presbytery of Kootenay - Kimberley and Nelson, have followed our lead and now use the curriculum. They too are satisfied with their choice.

Some Bible Way lessons employ the Heidelberg Catechism; yet we have not had any difficulty with this as it is a fine confession of the Reformation - actually more personal and pastoral than the Westminster Confession of Faith. The materials are being updated and evaluated continuously. For example, we have noticed that attention is being given to sexual and racial stereotypes.

All in all, we continue to be pleased with Bible Way. However, we have committed ourselves to an ongoing evaluation, and if we become convinced that there are better materials, we will use them.

At last report, 54 P.C.C. congregations had chosen "Bible Way". Samples can be had from 760 Brant St., Suite 408, P.O. Box 5070, Burlington, Ontario, L7R 3Y8.

The Rev. Barry Forsyth is minister in Knox Church, Cranbrook, B.C.

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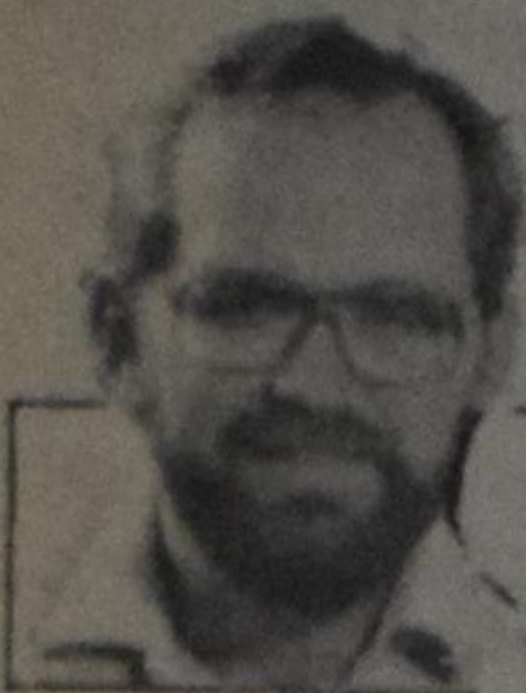
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News - International

Think global-act local

Motivating the local Christian community to action



Ben
Vandezande

It is my deep conviction that one of the unfinished tasks of the Reformation is working out the priesthood of all believers right in the public community in which we live. That applies to both evangelism and social action. For the purpose of this series I'll concentrate on Christian social service and social action.

The first issue we ought to recognize under this theme is the question of who owns the problem and who owns the responsibility for local action in the community? And finally, who owns the responsibility for motivating the Christian community to action?

Think back to the feeding of the 5,000. Think about Jesus' command to the disciples in that desolate place: "You give them something to eat". The disciples said it was impossible; they only had five loaves and two fishes. They wanted to send the people into town - to give the responsibility for the crowd to someone else.

Jesus commanded them because he knew where the resources would come from, *if they only had faith*. They were to use the resources they had - five loaves and two fishes. Each of us knows something about needs in our community but do we send the people away

to the government because we say we can't help?

The response-ability for the community lies with us not as a burden that we can't carry, but a place to individually and communally offer our loaves and fishes in faith.

Spending time in the community

But do we know that community? I believe we often don't know it all that well. The reason is related to the answer of: "Where do I spend my time?" After I have finished moving in the orbits of home, church, school and job, how much time is left for the community in which I live? The second question is "how do I spend my time?" When I move in my tight orbits of home, church and school, do I see them as linked to the community in any way? And when I move outside of that "orbit," how do I act?

We are called to be in this community to be exposed to it

and be aware of it; to be a contrast to it; to be a reconciling servant in it. How can we do that if we don't spend time there? The simple fact is that we are often quite separated from the neighbours right on our own street.

We must find ways to re-orient our lives so that we tithe a minimum of 1/10 of our non-job time to our community.

What motivates us?

And this brings us to motivation. Much of this work when it is done is performed by "volunteers." And often such work is done because we like it. Built into the idea of a volunteer is that someone offers a service of his own free will. But does God work with volunteers? Is work in the community to be left to a few who like that sort of

compassionate service of the body of Christ in this world is not a matter for volunteers. We are called to service, to walk in His footsteps. The apostle Paul was not a volunteer; he was constrained by Jesus' love. But not everyone is called to the same type of service. The variety of gifts makes it possible that there is a variety of work."

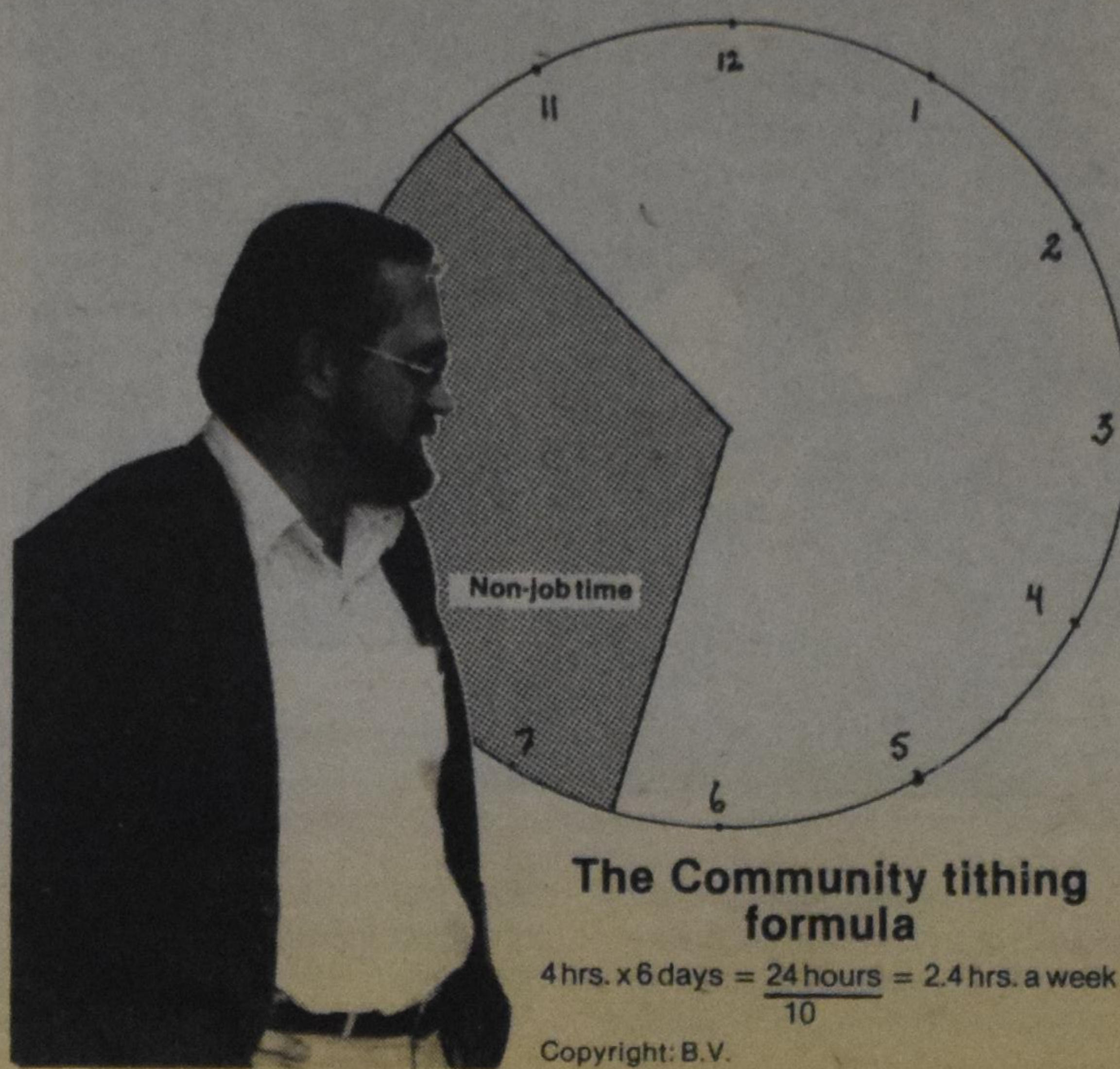
What constrains us? Unless it is the love of Christ we are a sounding cymbal. We all realize that the call to serve is easier said than done. Concretely, what does it mean?

We must see it as a response to God's call to serve. But a subtle twist can occur. Sometimes we volunteer because it fulfills our Service Requirement. An example could be a weekly singing group visiting a nursing home. This could be used to make us feel like a good responsible Christian rather than truly meeting the needs of the residents there.

But then who owns the responsibility for motivating the local Christian community to action? The Holy Spirit. Now, that Spirit of God often works through people to get his job done, but He does it. After years of community work, it is unmistakably clear that I only make suggestions in that process.

Set aside some time this summer to get to know all the people in the dozen homes closest to you. As you get to know them, ask yourself if there is a need that you or your family could meet.

We'll talk more about that next week.



That also means some changes for our homes, churches and schools. Unless we do, we ignore the fundamental call of the New Testament "to go out" and "to disciple."

One suggestion I would make in this connection meets both the need to go out and at the same time would serve to strengthen the family. I would suggest that one week of every month be designated for no meetings in the Christian community.

The children could receive instruction at home. The parents could plan a block of time as a family. That time could involve both internal nurture and evangelism and social service in the community-as-a-family.

That may sound a bit forced. It is. But until we create more time for both family and the community in which we live we will not be able to respond as we would like.

thing? Does God leave it up to us whether we shall be compassionate or not? Is there not a call to serve?

Both the Old and New Testaments say such care is a "holy duty." Christ was called "the man for others." Does He now ask for a few volunteers to continue His ministry? The Rev. Jacob Kuntz once put it this way:

"God summons us. The

Editors' Note

In this issue we begin a series of articles by our news editor, Ben Vandezande, dealing with our involvement in local Christian social action. Ben has worked for the past six years as coordinator of Outreach Niagara a local Christian social action group working in the Niagara Region.

The first articles will set the stage and develop some of the background for the practical hands-on suggestions he will make in later pieces. Readers are invited to send in questions, responses or suggestions to Ben.

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June 10, 1983

News-Canada



"Me? Demonstrate? You must be kidding!"

Cathy Ypma

The sight of sign-toting demonstrators is a fairly common one these days. Whatever the cause or the slogans, we've come to accept them as part of the times. To be among such a group at some time, some place, never occurred to me. Yet here I was one sunny morning in May, carrying a huge placard directed at Iona Campagnola, walking up and down the sidewalk in downtown Thunder Bay, along with sixty or so other women.

How did it start? Mrs. Bonnie Grootenboer, active pro-lifer and dedicated Christian, on learning that Iona Campagnola was to be in Thunder Bay for Liberal fund-raising, felt led to organize a demonstration against her to make the public aware of Iona's outspoken stand in favour of abortion-on-demand. It being 'Respect for Life' Week, this seemed the more urgent. She called on Mrs. Alice Veurink and Mrs. Lindy Wagenaar to help in the organization. All three are Board members of Right to Life which, although being educational, was not directly involved.

Using contacts from Right to Life, as well as churches, they distributed an information sheet to as many women as possible. The sheet outlined Mrs. Campagnola's position, gave details of plans for the demonstration, and requested help for making placards. As well, they prepared a press release for the local media. This was all done in a few days' time.

Now, as I mentioned, I had never thought of taking part in

a demonstration, but when the issue is Abortion, count me in! Besides, it seemed fun to do something like this together.

The impact of what we were actually doing did not hit me until the morning of the demonstration. The previous day, while making signs with such slogans as "Iona favours Abortion-on-Demand: What's Next?" and hearing on the news, "A group of Thunder Bay women plan to demonstrate ...", it seemed kind of exciting. After all, it's not every day you hear about something you're involved in on the news. But as we met together in one of the local Christian Reformed Churches for instructions and prayer, led by the minister, who later joined us on the walk, I felt apprehensive, nervous. Not that I doubted the "why" of what we were doing. It just seemed, well, drastic. We were political activists!

It was a short drive from the church to the hotel where the demonstration was to take place. Mrs. Campagnola was scheduled for a news conference, and we were there a full half hour before. The sidewalk was soon filled with placard-carrying women, some pushing strollers or carrying babies, grandmothers, and young single women, chatting pleasantly together in groups of two or three. From different backgrounds and walks of life, we were united around one issue.

The police were there ahead of us, and that gives you a bit of a jolt. Had anyone checked to make sure we were not doing anything illegal? No, we reassured ourselves, of course, the police should be there. Their job is to maintain law and



Over 70 anti-abortion protesters turned out last Wednesday to picket Liberal Party president Iona Campagnola on her way to a new conference at the Thunder Bay Press Club.

order, and our desire was not to break it.

The media were expecting us too. Not long after our arrival, cameras clicked and film rolled. Our spokespersons, Bonnie Grootenboer and Alice Veurink, were interviewed. What an opportunity for them to speak out on behalf of the unprotected and helpless, and affirm the sanctity of life!

It was not long before the "opposition" showed up. They labelled themselves "Pro-Choice", which really sounds harmless, doesn't it? There were about ten women, linking arms so that "they" would look

separate from "us." They carried red roses, which they later presented to Iona to show their support for her pro-abortion stand. Naturally, the media loves a confrontation. Immediately cameras were focused in on this group, and their spokesperson was interviewed. Though somewhat

surprised by this group's appearance, we were made to realize that there are two sides to an issue. We ought to expect opposition.

Iona Campagnola arrived ten minutes late for her press conference. Surrounded by women waving placards, she asked to speak to the spokespersons from both groups. Obviously a woman with much political experience, she took advantage of the opportunity to speak, smoothly defended her position, and urged us all to demonstrate against nuclear testing in Canada!

What did we accomplish with this demonstration? The purpose was to make the public aware of Iona Campagnola's stand in favour of abortion-on-demand. Hopefully this happened to some extent. Perhaps the biggest value of the demonstration was in showing people like me that something like this can be organized, that we can express publicly our views on something we believe in.

Would I do it again? Yes, provided the demonstration has a meaningful purpose and is necessary. A film I saw that evening ("Slippery Slope") confirmed it for me. The need to stand up and be counted on the side of Life, at all stages, is NOW.

Cathy Ypma is a homemaker from Thunder Bay, Ontario

Anti-abortion group press release

May 9, 1983.

"We object in the strongest possible way to having such an ardent, hard-line pro-abortionist as Ms. Campagnola in our community!"

This is the message given by a group of pro-life, pro-family Thunder Bay women to the press today, as the Federal Liberal Party President arrives in the city. She is here for fund raising activities for the Federal Liberal Party of whom locally our members are Paul McCrae, M.P. Thunder Bay-Atikokan and Jack Masters, M.P. Thunder Bay-Nipigon.

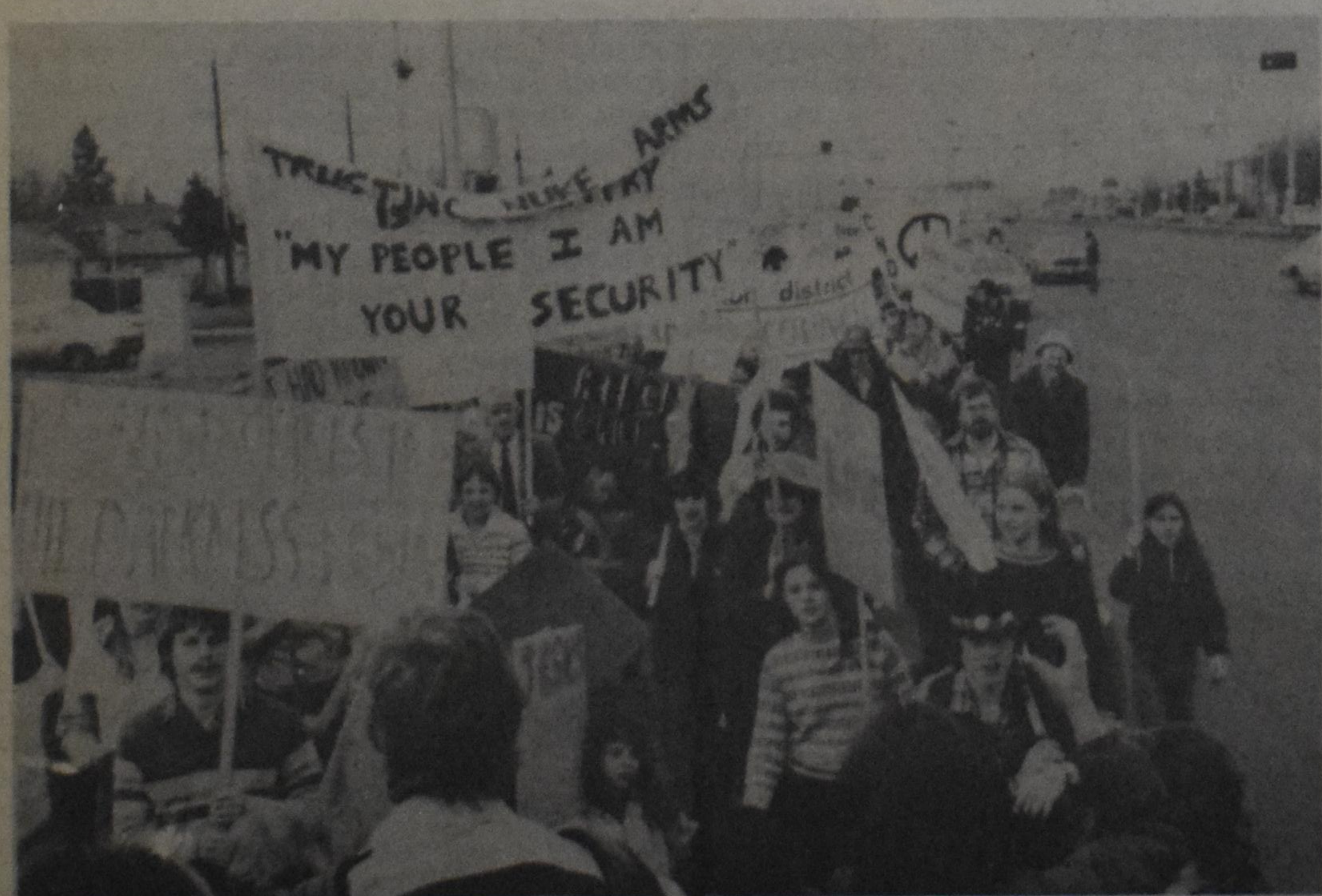
We have always considered Iona Campagnola a devious and unhappy choice for National Liberal Party President and she is totally unacceptable in any other decision making office that would affect the lives of Canadians.

"While Ms. Campagnola's views on abortion have not been generally exposed to the public, we believe that it is high time her activities - such as being a board member of the infamous C.A.R.A.L. (Canadian Abortion Rights Action League) - were made known to Canadians."

C.A.R.A.L. is one of the abundantly-funded organizations that is currently assisting Quebec abortionist Morgentaler in law breaking attempts to establish illegal abortion clinics across Canada.

Ms. Campagnola is known to have been vocal on the "abortion-on-demand" issue in Toronto. She has walked in support of pro-abortion demonstrations in Victoria and Vancouver.

Bonnie Grootenboer,
935-2212



Christians for peace

On March 22nd approximately 15 people began an 180-mile Anti-cruise Easter March from Cold Lake, Alberta to Edmonton. The marchers reached Northtown Mall, at the northern edge of Edmonton, at 12 noon on Easter Sunday.

Tired and limping, the marchers were cheered by the sight of more than 3,000 people who had come to join the march for the last 4 miles to Edmonton's City Hall.

Pictured are close to 100 "Christians for Peace", mostly from Edmonton CR churches, following a truck bearing a variety of Christ-honouring signs. From the back of the truck, musicians led the marchers in songs appropriate to Easter: Christ's resurrection and his ministry of peace.

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In the footsteps of Martin Luther

Harry A. de Vries

On the 500th anniversary of the birth of Martin Luther (Nov. 10, 1483), that key figure of the Protestant Reformation in mainland Europe, thousands of tourists from all over the globe will be visiting the historic sites in both East and West Germany, to attend the special activities that are scheduled to take place there. Most tourists will come during the summer months, but I've already been, beating the rush, missing some of the very interesting events and exhibitions that are now opening up to the public.

I spent two weeks retracing the steps of Martin Luther, one week on a guided tour to the historic sites in both the German Democratic Republic (East Germany) and the Federal Republic of Germany (West Germany), and one week on my own in a number of West German cities. The guided tour, with Europabus, began in Frankfurt on Sunday, May 8 with seven of us on board, and ended there the following Saturday.

On the first day we travelled east, crossing the border into the GDR, a country that keeps itself together with a fenced border, and in some places with a cement wall and numerous watchtowers.

Everywhere along our GDR tour, banners hung out of windows and from balconies to mark the 100th anniversary of the death of Karl Marx; some were of the plain red type, others the red, yellow and black of the German flag with its GDR distinction of the hammer and compass. The Marx billboards and posters were generally more numerous and larger than those of Luther indicating who fit into whose philosophy.

Customs

It took almost two hours to cross into the GDR through the gates that allowed only one vehicle entry or exist at one time; and after each vehicle's passage the gate was dutifully shut. Eight-foot high wire fencing surrounded the crossing area to prevent anyone from wandering too far. We had been asked by our tour leader not to take pictures at the border and not to take newspapers into the country. The first impression of the GDR stuck and coloured our view of things generally for the first few days.

The GDR is a state-run ship in every way. Not only were our passports taken into the border office for the recording of our names and stamping, but we were also required to hand them over one evening for further checking to make sure we were all on course.

Furthermore, without letting the western tour company know, the GDR department of tourism had decided to add its own flavour to our visit. Every

Martin Luther tour, it had decided, should contain at least one cultural event. When Andrea John, our GDR tour guide, stepped on board in the border town Eisenach, she informed us of the news. We were to pass through Eisenach to go to Weimar for supper and an opera, and to return to Eisenach the following day, exacting from us at least an extra five hours of travelling. Our sharp protests delivered us from that event and we went on to Erfurt after supper in Weimar, making an unscheduled stop at the Buchenwald memorial not far from Hitler's concentration camp there.

That week of May 8 happened to be a holiday for school children because of the commemoration of the liberation from the Fascists in 1938, so that many of the historical sites we visited were quite busy.

Although the tour in the GDR had its own flavour, I was quite impressed with the restoration of the historical sites, the Martin Luther posters and flags in some places, and the organization that had gone into

preparing for the Martin Luther anniversary. Generally, the country had gone to great lengths to be prepared, having appointed as head of the Martin Luther anniversary committee one no less than the head of the GDR government, Erich Honecker. Evidence of such organization in the West is not noticeable, because individual localities and the tourist industry are well prepared for the anniversary with their own local literature.

Eisenach

The Martin Luther anniversary year was opened here on Wed., May 4 at the Wartburg Castle. Festivities included an opening speech by Bishop Werner Leich, chairman of the Luther committee of the Evangelical churches in the GDR, and a church service led by Swiss Dr. Carl Mau, general secretary of the Lutheran Church world. East Germany is the land where Martin Luther lived most of his life, so that the GDR's emphasis on the historical event is not out of place.

Eisenach is the place where Martin Luther studied from 1498 to 1501. Here he found

refuge as Junker George, a knight, in Wartburg Castle after his return from the famous Diet of Worms in 1521. Here he translated the New Testament into German, thereby helping to unify the German language in much the same way that the King James Version did for the English language.

In Eisenach in 1948, 13 Lutheran churches, 2 Reformed and 12 United churches, and the Evangelical Church of the Union formed the Evangelical Church (EKD) of Germany. Since 1969 the GDR part of it formed its own Federation of Evangelical Churches in the GDR. And, reportedly, Eisenach had the first socialist party back in 1869. In 1211 a certain Hungarian girl named Elizabeth came here to marry a local ruler, a Landgrave. She became a legend for her work among the poor, and eventually she was canonized to become a saint whose name came up often in our tour of East Germany.

The Gotta House of Luther's early student days in Eisenach and the Wartburg have both been restored. They draw about 300,000 visitors annually.

Erfurt

This is a very old town, first situated on the east-west trade route from Kohl to Kiev, and the north south route between Nurnberg and the Baltic. The old Severus Church here is reportedly located on a spot where a chapel was situated as early as 596.

In the 1200's there were already Augustinian monks in the area. Martin Luther came here in 1501 to attend university. In 1505, after a terrifying personal experience, he promised St. Anna that he would move into a monastery, which happened to be the Augustinian Cloister across the street. Apparently it took from July till Sept. for him to be admitted.

The entrance to the university is all that remains of the school but the monastery has been rebuilt and houses many manuscripts of Luther's time. The cloister was due to open May 10, the day after our visit.

At the conclusion of our GDR tour in Berlin we were given a certificate of our tour in that country, and also a medallion with student Martin on one side and an impression of the university gates on the other.

Eisleben

Luther was born here on November 10, 1483 and died here Feb. 18, 1546 after settling a dispute between some of the area counts about who should have the rights to a new town quarter that was being built. Both his birthplace and the building in which he died have been restored and contain historical artifacts.

The 1,000 year-old mining town and industrial centre was Luther's home for only a short time since his parents moved

to Mansfield, a nearby town, where his father owned a smelter. A local Protestant church, the Petri-Pauli Kirche houses a number of historical items, one of which is an interesting altar that contains figures of both St. Anna, the mother of Mary and the patron saint of the area; and of St. Elizabeth of Eisenach.

Old historic buildings of the Romanesque, Gothic, Renaissance and Rococo styles are evident everywhere. This tour would have been a thrill to an art history major. In many instances buildings such as the Petri-Pauli Kirche were built and rebuilt over the centuries causing a variety of styles to be part of the same building. In Speyer, Mainz and Worms in the west, the cathedrals were built over periods of 200 or 300 years making them very interesting from an architectural point of view.

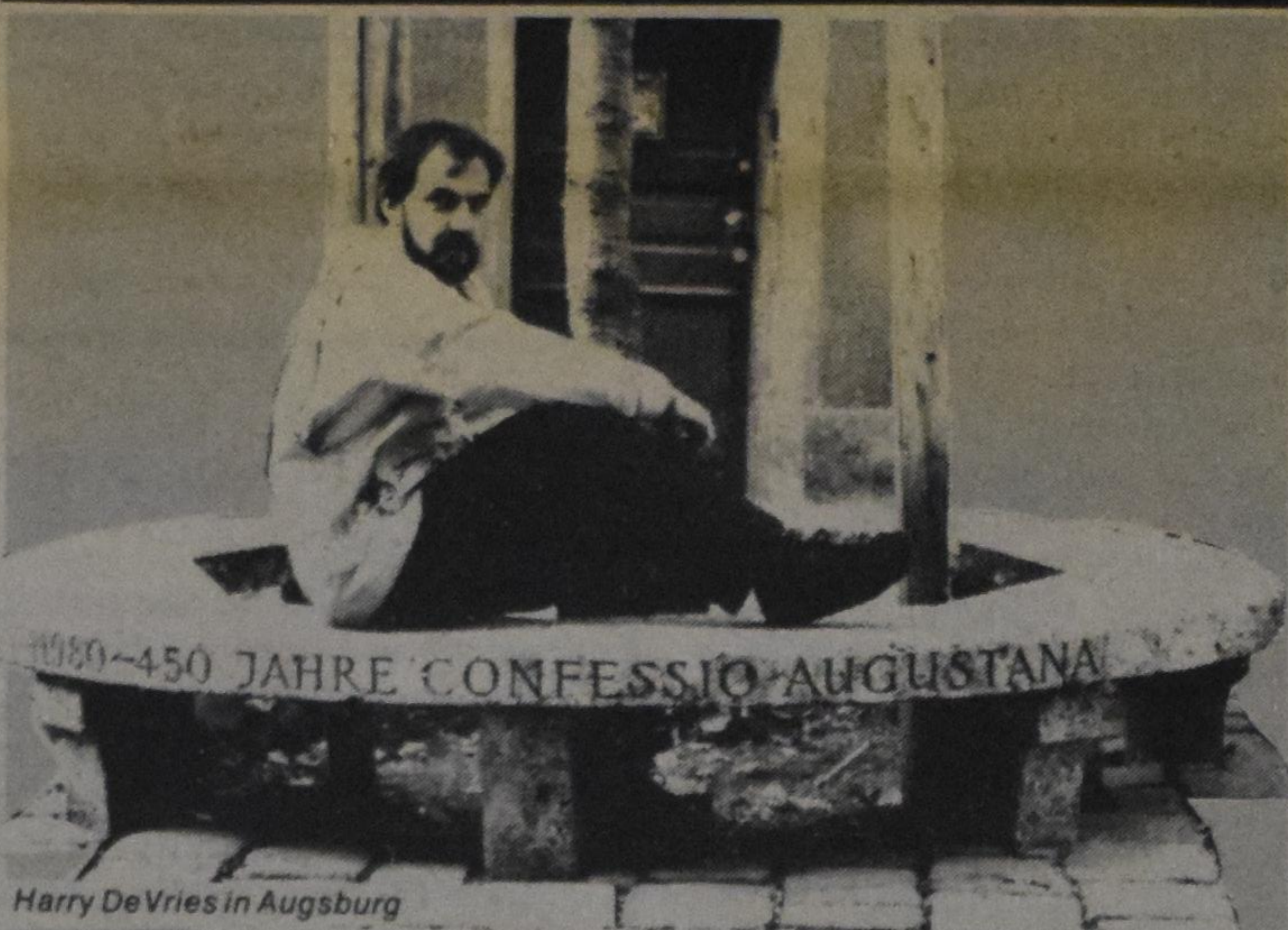
Wittenberg

There are many places in the GDR connected in some way with the great reformer, but the one that is outstanding in the history of the Reformation is Wittenberg where Luther nailed his 95 theses to the Castle Church door. The church was destroyed by fire sometime after but was rebuilt as a memorial to the Reformation, in the 1800's. It contains plaques of other reformers such as John Calvin. Luther is supposedly buried in the front of this church. The doors on which he nailed his theses too were destroyed and were replaced in the 1800's with metal doors bearing the inscription of the theses.

When Luther came here in 1508 as professor of philosophy it was a one-street town with the Luther residence, now known as the Luther Haus, at the other end of the street. The residence was mentioned in historical documents as early as 1180 and was at one time the residence of the elector counts of the area.

The Wittenberg University was founded in 1502 and became the most important university in Germany later in the 16th century when some 2,000 students attended it. They made up half the town's population at one time. The university building no longer exists but the Luther residence now holds a great many artifacts of Luther's time: some of the first printed Bibles, and paintings by a certain Cranach who happened to be a good friend of Luther. Thousands of visitors stop in at the town annually.

Every historic site in the GDR contains some historical artifacts of Luther's time and each place has its own postcards, slides, and posters available, so that tourists who want to possess a representative collection of them after the trip have to take advantage of every opportunity to obtain them on the sites themselves.



Harry De Vries in Augsburg

My fellow passengers

On May 8 I found myself on a tour bus headed for East Germany on a Martin Luther tour with seven others: two Catholics, three Lutherans, one Baptist. I represented the Calvinist faction. It was sort of a homecoming in terms of our spiritual roots. Seven tourists from various parts of North America on their way to the stumping grounds of Martin Luther, one of the central figures in the foment of church history.

Ours was one of the first group tours to Germany this year, most of the thousands of others from this continent will be making the pilgrimage starting in late June to late September/November.

I became interested in the tour (Martin Luther and Germany) because of an ad placed in *Calvinist Contact*, and finally ended up having my tour arranged by the German National Tourist Board in New York City with Europabus, a tour agency owned in part by the West German government's German Rail.

The other Canadian, Lorraine Neal, heard of the tour on a Toronto radio station. Passenger number three was a New Yorker, Louise

Frillmann, daughter of a Lutheran pastor, who happened to be visiting friends in England and decided on a tour of Germany rather than France. Lou and Lena Di Girolomo of New Jersey had cousins in Germany and wanted to take an interesting trip through the country at the same time. The fact that the others might be Protestants while they were Catholics did not bother them in the least.

Dale and Francis Schmand of Little Rock, Arkansas were interested in the roots of their faith and hoped to have the chance to pass through an ancestral place in East Germany. The tour guide was Mussino Mugnai, or Max, of Italian extraction, but fluent in German. Bus driver Frederick was German, formerly of a place in East Germany.

A unique international and inter-denominational group. We made no theological pact but shared our views and knowledge and experiences in a sort of filial way. We promised to send Christmas cards.

Berlin

Most of our time on the Wednesday was on the bus to East Berlin. The stop there included short tour of the city - not too close to the wall - and a visit to St. Cecilianhof in Potsdam where negotiations took place after the war to divide Germany among the four superpowers: the USA, the USSR, England and France.

The evening of our arrival some of us took a walk down Unter den Linden street, the historic centre of Berlin, just East of the Brandenburg Gate, with its many beautiful old buildings. A memorial service was being held just off the street in memory of Hitler's bookburning in 1933 of the works of some 200 banned authors on the same sight. Reportedly some 50,000 people attended the open-air event.

Not much was said about the wall, except that it was erected to keep GDR currency and lower-priced products from leaving the country. Most of us on the tour knew it was to keep its people in so we didn't argue the point.

Our hotel, the Palast Hotel, was one of three in the GDR built by the Swedes up to western standards to attract westerners and their western currency. In fact, only western currency is accepted there.

The sharp contrast between the two Germanies is immediately obvious as one enters the Allied sector. The opportunity to buy and sell freely is obvious in the many neon signs, the colourful storefronts, and the busy streets with its scores of cars, something quite noticeably absent on the other side.

Curiously enough the two parts of the city have a sort of interdependent existence. Ninety per cent of West Berlin's gasoline comes from the GDR. The city's S-Bahn or street rail is operated on both sides by the West, and the railway is operated by the East. East Berlin is the historic part of town whereas the West is largely twentieth century

having been heavily bombed during the last war.

Although the Berlin stop was a sideshow to the Martin Luther tour it helped to bring out the contrast in the freedom to travel about and in expressing oneself. One wonders how the spiritual state of the church compares in the two halves of the nation. There is not much Western influence in the East and communication in that direction is not easy. But the church in the West does use some educational material from the East. Is the church under the gun perhaps more vibrant?

There are three access roads from the Federal Republic to the island of Berlin, passing through the GDR. Leaving the access route into the republic took less time than did the entry, but there were still about six posts or stations that made up the eastern part of customs; our passports were checked twice. There was one simple checkpoint on the western side.



Martin Luther

Worms/Speyer/Mainz/Heidelberg

All four places were part of a busy day after an overnight stay in Frankfurt. We visited Worms where Luther took his stand before the Diet, although the place of the inquisition no longer stands. Here Luther came before the emperor Charles V to say that he could not retract his statements or any of his writings.

We stopped in at Speyer and its cathedral, and visited the

Gutenberg museum with its collection of original Bibles and printing presses. And the last historic site, which had nothing to do with the reformer, was romantic Heidelberg where we toured the castle with its 55,000 gallon wine vat.

The guided tour ended in Frankfurt that Saturday evening.

I attended a Lutheran service that following morning, understanding very little of it. But I enjoyed the singing. Since it was Pentecost, some 25 young people were confirmed in their faith that morning in the two-and-a-half hour service.

Augsburg

Since my tour did not include a number of other Martin Luther places I set out to visit them on my own. Going about the country by train.

In Augsburg, Luther stayed on his way to Rome and he met there with the Pope's emissary, Cajetan who asked him to recant his heretical teachings. Luther escaped the town through a hole in the town wall, which supposedly is still the one that remains today.

On the signing of the famous Augsburg Confession here in 1530, Luther stayed in Cobourg many miles to the north on the road to Eisenach. Not all the historical buildings remain but there are many historic shields on buildings about town mentioning events that took place there. St. Anna's Kirche where Luther stayed during his meeting with Cajetan is still there.

Also of interest is the Fuggerrei, a city area of many houses built by the Fugger family in Luther's time for the poor people. The Fuggers, the bankers of the 15th and 16th century, were the ones who loaned money to the Catholic Church, notably also for the building of St. Peters for which indulgences were sold to raise the borrowed money.

Coburg

Coburg, which lies near the East-West border is on an old



road between Augsburg and Eisenach (and the Wartburg), was part of my tour because of the Veste Coburg where Luther stayed during the three months of the Augsburg negotiations that led to the signing of the confession. This too is a magnificent castle on another mountain top with a Martin Luther room.

Nuremburg

Nuremburg is a unique town with its beautiful shops. It received high praise from Martin Luther because it was the first town to become officially Protestant. The Germanisches Museum there will host a sizeable display of artwork from the time of Luther starting June 25.

The 500 items of Luther's lifetime to be on display were brought in from many different

countries and will be arranged to show the development of the Reformation, the economic and social conditions of the time, and the other prominent reformers of the time. All in all, there will be 15 sections to the exhibition.

On my visit, museum staff had not yet begun setting up the display. It was their last day to submit material to the printer for a booklet on the artwork of the display. It will be ready early in June and will sell for about \$15. Some 200,000 visitors are expected to see the exhibit during the three-month period.

Germany is ready for the Luther anniversary. A visit to the homeland of Luther at this time will provide a vivid lesson in Reformation history that will not soon be forgotten.

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Education

Moral values education - hot and explosive issue

Jannje Feemstra

"The public school system, once one of the most successful of its kind in the world has during the past sixty years become the third most destructive force in America at least where the family is concerned."

**Tim La Haye
The Battle for the Family**

This is only one of many critical statements being made against public education in recent years. Everyone should be concerned about and aware of the controversial issues involved, including moral values.

Moral values education is an approach to teaching children about moral and ethical issues that is now being recommended and used as part of the public school curriculum by all of Canada's provincial ministries of education. It has been described as one of the "hottest" and most "explosive" issues in education today.

As parents and concerned citizens we should understand what this issue involves. Dr. Kathleen Gow in her book *Yes, Virginia, There Is Right and Wrong!* states that values

education involves lessons in morality that could convince children there is no right and wrong. This is a frightening possibility and that accusation should convince us that this is an important issue.

Although the idea of teaching values is a worthy ideal, the program has many weaknesses, especially from a Christian viewpoint. Moral values education attempts to help children confront basic moral precepts without a religious bias.

One of the most controversial techniques used in values education is called "values clarification", a method which is taught through exercises in which children are encouraged to draw their own conclusions about issues instead of accepting those of their teachers, parents or peers.

Stealing is one example of what children can discuss. They are encouraged to clarify their own values on stealing and then be content with them. The teacher can introduce the topic by asking children to compare stealing from Woolworth's to stealing from a boy's locker next to their's - they can also compare stealing from a likeable poor boy, and unpopular wealthy boy, or a

blind man. No point of view is considered wrong.

A further "clarifying" question could be introduced: "If you were a parent and your child was starving would you steal food for him or her?" Many children would agree "Of course." This newly discovered fact certainly contradicts what Mom or Dad might have said about stealing being wrong.

Critics of values clarification feel students are not required to justify their opinions or evaluate and analyse a situation where two or more opinions conflict. Because it is suggested that whatever values the person chooses are right, the basis of our justice system and our society are threatened. Dr. Gow feels "the end product of values clarification is students who are confused, alienated and even despondent."

Another technique used is Kohlberg's Moral Reasoning Approach. Certain hypothetical situations are presented and the child attempts to solve the dilemma. In so doing he is developing his moral reasoning. Examples include reasons to save a drowning man, cannibalism in

order to survive and married couples "swapping partners."

The third technique is the "Reflective Approach" where students scrutinize, analyze and evaluate all relevant facts and consider the "ultimate goals of life ... such as survival, happiness, fellowship, helping others, freedom, respect for ourselves and from others and a sense of meaning in life." The ultimate goal of pleasure could become more important than helping others and is just another form of "doing your own thing."

Every teacher has access to values education material and can involve students in moral discussions at any age level and can incorporate the material into every subject.

There have been a number of groups of parents who have organized to oppose the teaching of values education. Many of them feel that the majority of parents don't realize what is going on in schools today. But they have also found out that it is very difficult to fight the system and even more difficult to change it.

There have been some school boards in the U.S. and Canada that have banned values education. Others have

issued extensive statements on their views; others have made statements that have been very general and still others don't feel it is an issue. There are also boards that are reviewing the issue and some are requesting community input. Some school boards feel that values education is a concern individual schools, principals and teachers can work out. Politically some trustees are afraid of the issue.

Parents who have children in the public system must become aware of what is going on. Every situation is different and there are still Christian teachers and administrators in the public system. They must be encouraged and prayed for.

Despite the secular and materialistic opinions of present-day society, Christians can make a vital contribution to the working out of a program of values education. It must include the basic principles set down in the Ten Commandments and summarized by Jesus: "Love the Lord your God with all your heart and with all your soul, and with all your strength and with all your mind, and your neighbour as yourself" (Luke 10:27). All other attempts at moral values education are futile.

Christian education needs dedication and rededication

The following article was in fact a speech given by Mr. Speelman at the rededication of Timothy Christian School in Rexdale, Ontario at the celebration of its 25th anniversary. In it he points to two principal ways in which a Christian school can go astray. Both points have in the past been the subject of discussion within the Reformed community. What some see as the mandate for Christian schools, Mr. Speelman sees as a prescription for decline of truly Reformed Christian education.

Between the time of dedication and rededication, what?

The Bible, confessed and believed down through the ages by our forefathers in those great confessions of our faith, is the basis of our school. It provides the answers, it supplies the materials to build a curriculum for the school. This faith, then, should permeate all the subjects taught in this school.

Many things have changed during these twenty-five years. Looking at the changes around us, we must consider what the

future holds for our school. Will it be an instrument to bring up our children in the undoubted, Reformed, Christian faith as far as education is concerned? Will it teach them the faith of the Reformed Church of all ages and teach them to be of service to the Lord of that church?

Or have the influences of a more modern look at the Bible, or of prevalent theologies and philosophies been leading us to accommodate to other, to new ways of living the Christian life? Do such influences lead us to adjust and accommodate to those who believe that Reformed Christian schools ought to become Christian community schools - "Christ-centred" schools with a consequent shift in emphasis from that which flows from membership in the Reformed Churches. A shift to a school where the Reformed creeds are regarded as simply "Church confessions", not usable as a basis for the Christian school?

We trust that Timothy Christian School will continue to be an extension of the Reformed home, in harmony with the Reformed Church. This is, is it not, the very reason we established and dedicated Timothy Christian school?

There are primarily two ways in which we could lose this school as an instrument for truly Reformed Christian education, by undermining the school by changing its basis; and by fighting, in the name of righteousness, in the courts or by political lobbying for full equality with the public schools - for the so-called right to receive full financial support from the government.

On both of these matters warnings are sounded by leading people in countries of the world that have Christian schools, schools with the Bible. For example, we have received warnings from people such as the late Dr. Algra, Dr. Von Meyenfeldt, Mrs. Ridderbos in The Netherlands.

After 100 years of Christian education in Holland we see that in some schools that 90% of the teachers do not go to church and 80 to 90% of the students are not Christian. Mr. Deetman, the Dutch minister of education announced recently that some Christian schools will be closed unless the parents show - give proof - that they want Christian schools for their children.

We now celebrate a twenty-fifth anniversary. Will we be able to celebrate one hundred years? It depends on how strong our faith is. It depends on our willingness to sacrifice for Christian education in word and deed - also financially. It depends on the strength of the basis of our constitution.

We will not reach one hundred by trying to find our way between isolation and accommodation as we find it expressed today on the basis of more scientific, human understanding of these terms.

With Groen Van Prinsterer, the Dutch great statesman, we hold that "In isolation is our strength." We confess that we are being set aside by the Lord as reborn people, guided by God's Word, the Bible and its principles, in the midst of the world - also the educational world.

Accommodation to worldly ideas and concepts may never take second place. We are being flooded by adjustments at the cost of the Reformed and biblical faith and life. Accommodation in the sense of living closer to our Lord through his word, also in the principles and practices of Christian education, is what we need.

It depends on whether we, like Solomon, dedicate the temple, the house of God. He spoke and he prayed for the

powerful presence of the Holy Spirit to remain at all times. The smoke that appeared above the Ark was God's answer. "And when the priests came out of the Holy place, a cloud filled the house of the Lord, so that the priests could not stand to minister, because of the cloud, for the glory of the Lord, His Spirit filled the house of the Lord." The smoke represented God's presence in that building of worship by way of the Holy Spirit.

We are engaged in the rededication of that which is now the instrument for temple building and dedicating. Our children are, in very truth, the new testament temple of God. Will our God use Timothy Christian School to fill them with the smoke of his presence? Will we continue to see the glory of God in their lives as the priests saw it in the temple in Solomon's time?

It depends on the theme of Timothy School as Paul mentioned it: "O Timothy, keep that which is committed to your trust." When by God's grace we believe, when we hold fast this and keep these basic truths clearly before us, then we may rededicate our school again and ask God for his nearness in and blessing upon the years to come.

Mr. Speelman has been active in Christian education for more than twenty-five years and lives in Rexdale, Ontario.

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The new Belgic Confession translation: **which version?**

Donald Sinnema

A major item on the agenda of the 1983 CRC Synod is a new translation of the Belgic Confession. Synod is faced with a choice between two translations.

Since 1977 a translation committee has been struggling with a rather knotty problem: there are two versions of the Belgic Confession; on which one should the translation be based?

The original French version by Guido deBres was published in 1561. It was soon used officially by the Reformed churches in the Low Countries. In 1566, however, a synod at Antwerp made significant changes in the text. For some years both versions were in use, but the revised version, rather than the original, was followed by the Synod of Dort when in 1619 it approved an official uniform text of the Confession in French and Dutch.

In 1979 the translation committee submitted to synod a provisional translation of the original 1561 version with the recommendation that this version be followed. But synod that year did not accept this and sent the committee back with an expanded mandate: to translate the revised text approved by the Synod of Dort and publish it side by side with the translation of the 1561 text, to present a summary of the early history of the text, and to study the bearing of the official adoption of a creed on the status of the text.

Various viewpoints

The results of this work are now being presented to synod for action. The two translations are available for comparison; but otherwise the committee report is far from unified. A majority report, which tries to be broadly accommodating, reveals three divergent viewpoints in the committee, and in the end offers no recommendation to synod concerning which translation to adopt.

The first viewpoint is that the Synod of Dort version of the Confession should be followed because the CRC is part of the Reformed tradition consolidated at Dort, and it is the Dort version that has been used in the CRC.

The second viewpoint emphasizes that the Synod of Dort was not the first to officially adopt the Belgic Confession. The original

version was adopted by a synod as early as 1563, and we should not ignore our continuity with this pre-Dort tradition. Dort approved a uniform text, but did not officially adopt the confession as such. So we are free to choose the most suitable text for our situation today.

The third viewpoint contends that like a child a confession can be adopted but once, so the initial adoption in 1563 of the original text is crucial. The revision of 1566 was illegitimately done at a clandestine

Verduin advises the Synod of 1983 not to decide just yet which version of the Confession to endorse.

What is the official text?

Basic to the whole issue is this question: What is the official or authentic text of the Belgic Confession? Thus far the translation committee has been asking itself whether the original or the Dort text should be considered the official one. By so posing the question the committee seems to have

adoption of a text supercedes previous adoptions. This is clear from the Synod of Dort's use of the term "authentic."

Thus, for the CRC the official or authentic text of the Belgic Confession is the English edition as found in the Psalter Hymnal. It might perhaps be argued that, because the CRC in its early years officially used the Dutch Dort text, it also remains an official text for us, although by disuse it has in fact been replaced by the English edition.

As far as I can trace, the present English edition goes back to the 1767 Psalm book of the Collegiate Church of New York. It included an English translation of the Dutch Dort version. This translation was officially taken up by the Reformed Church in America in its 1792 Constitution, and it came to the CRC by way of Classis Hackensack, a secession group from the RCA which joined the CRC in 1890. In 1910 a CRC committee to translate the confessions simply took over the English edition already in use and recommended some improvements. In 1912 synod adopted this improved English version. Except for the 1958 revision of article 36, this remains the official edition of the CRC.

Synod is free to choose

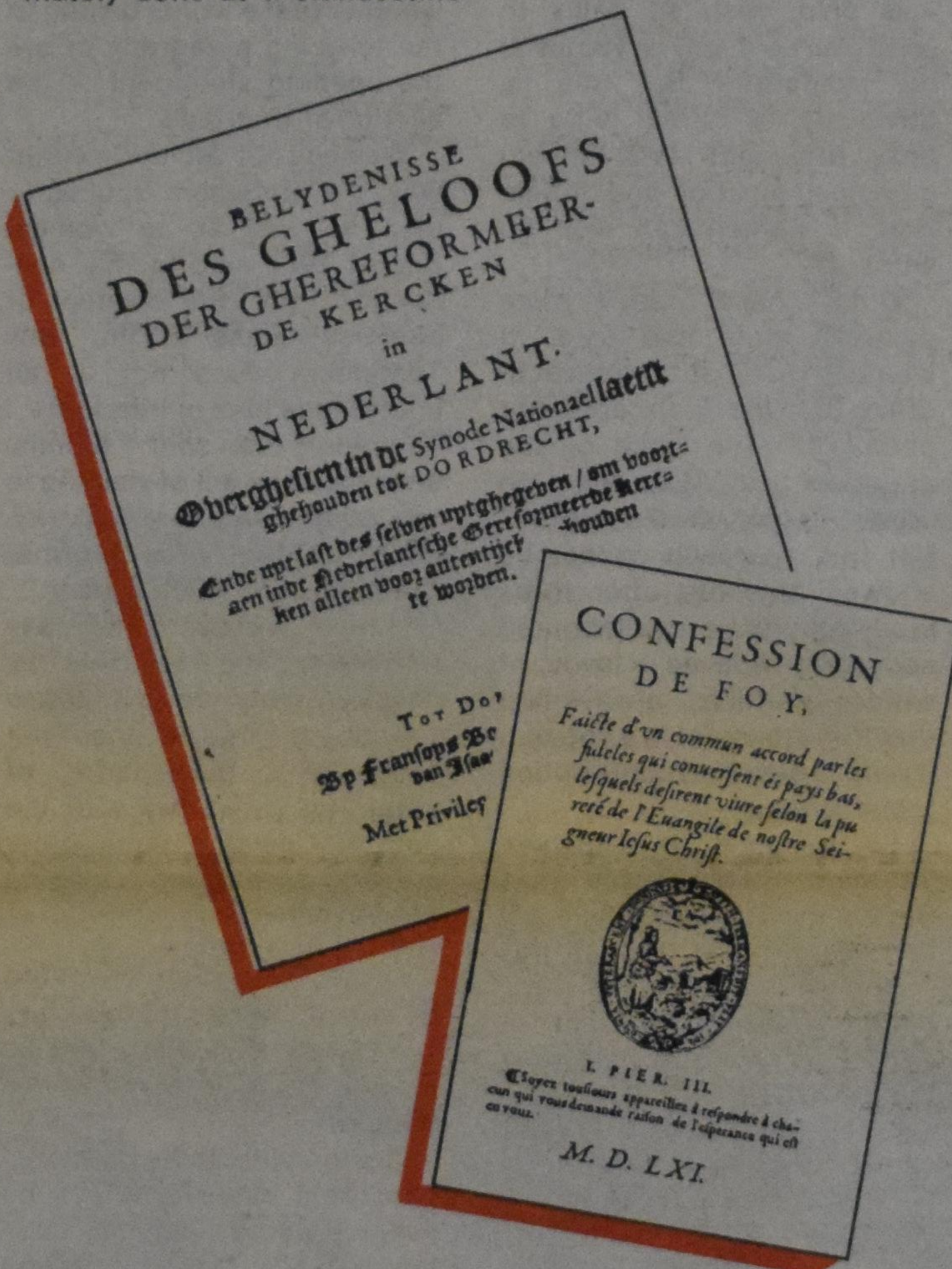
As far as official adoption of the text goes, 1912 is a more crucial date for the CRC than 1563 or 1619. If the CRC wishes to respect the fact that its presently official edition is based on the Dutch version of Dort, the new translation should also be based on this version, not on the original 1561 text or even the French text of Dort which never has

had official status in the CRC.

On the other hand, if the CRC wishes to lay aside its presently official edition and return to any previously official version (be it the 1561 or either 1619 text) as the basis for the new translation, that is also its prerogative. Such action was taken when the new CRC translation of the Heidelberg Catechism was based on the original German text rather than on the Dutch.

If the latter course is chosen, the decision will have to be made on grounds other than official status. Some considerations might be: the closer historical relationship of our present English edition to the Dort version; an ecumenical concern that the CRC use the same version as other Reformed churches; or a confessional preference for the version which best expresses our faith as the CRC. Synod is free to make the choice.

Don Sinnema is presently preparing a doctoral dissertation on the Synod of Dort at the University of Toronto.



synod from the dubious motive of magisterialization (the seeking of official state support to establish the Reformed religion). Hence we should return to the original 1561 version.

A separate minority report, signed by Leonard Verduin, follows this third line of thinking. Though he strongly prefers the 1561 version,

overlooked an important consideration, the official status of our present English edition.

The "official" or "authentic" text of any confession is the one that is *presently valid*, i.e., officially approved for present use. The official authentic text is not necessarily the original one, or a previously official one, because the latest official

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Issues

Women and ecclesiastical offices - a new point of view

For those who are "no strangers in Jerusalem" it is a wellknown fact that the author of this article favours the admission of women to the ecclesiastical offices. Or to put it simply: I am in favour of "women in office."

My conviction regarding this issue is clearly expressed in the first synodical report of the Christian Reformed Church on this matter, that of 1973, when I served as Chairman of that study committee. The committee concluded its long report stating that "the practice of excluding women from ecclesiastical office cannot be defended on biblical grounds."

It goes without saying that today, after two further reports and a third study committee which was able to finish its task for Synod 1983, I am somewhat delighted that the conclusion of 1973 still stands. I am, of course, not happy with the division and strife this issue has caused and I will certainly try to help bring this problem to a healthy and peaceful resolution.

Remkes Kooistra

A historical review

Many people have tried desperately to prove from Scripture that the 1973-conclusion is wrong and that, therefore, Scripture forbids women to serve in the ecclesiastical offices. But results have been disappointing. The second study-report concluded - according to me rightly - that "biblical teaching is not opposed in principle to the ordination of women to any office that men may hold in the church."

The 1975-conclusion is stronger and more positive than the 1973 one. However, this "daring" conclusion is preceded by another conclusion which renders it of no effect. The committee stated first that "the Christian Reformed Church is not ready or willing to open its offices to women." Summarizing we might say that the committee concluded that

"women in office" is OK in Scripture, but not in the church.

I am reminded here of a Latin saying we often quote in connection with the interpretation of Scripture: namely, what in the Old Testament still is obscure becomes clear in the New Testament. Yet, the second study committee said, what Scripture allows the church still disallows. In other words, Scripture is ahead of the church.

It is little wonder that Synod was not too happy with this "solution" of the problem. A third committee was appointed and reported in 1978 that the church should now follow the direction of Scripture. Women were now allowed to become deacons!

But this was not the end of the story. Even if Synod is convinced by Scripture, this does not mean that all the congregations and the people who make up the church follow their leaders. The church proved not ready or willing to go along. For the sake of peace the next

Synod in 1978 returned to the position of report 1975 and decided to defer further implementation of the 1978-decision because of all the protests received. Even four years after 1975 it was still obscure to the church what was clear in Scripture.

Interim positions

Some have tried to defend this negative attitude of the church by saying that many women would be able and should be allowed to do diaconal work *without proper ordination*. If you, women, so it was said, wish so badly to serve your Lord, why do you insist on ordination? But this is, obviously, a rather lame or dead argument. Why should men need election and ordination, if women can well do without?

Others have tried a more pastoral route and said: "I would like to see women in office, but the Bible does not permit it." The force of the argument is: "Who am I to argue against God's Word?" But this approach cannot be allowed anymore after three study reports have belaboured scriptural evidence in favour of women in office. I always feel that this argument is a cop-out. It is not a dignified contribution to the issue.

So we have a stalemate situation. Some people think that no Synodical decision will be able to break through this stalemate. When will the church accept the light of Scripture? Some say: "Now, is the time." Others: "Not yet." Others again: "Never!" Often a vocal minority will outmaneuver a silent majority.

I admit our situation is difficult. On the other hand, it is my firm conviction that we should never give up listening to each other. I, for one, will consider all objections to women in office very seriously, and I do hope that all my opponents will at least listen to any new point of view. It is with the church as with a family in discord: once you change one factor, you have changed the whole picture and given people opportunity for a fresh start.

The headship question

Many of you are familiar with the counter argument which maintains that, since women in marriage and family do not receive the position of headship - except after widowhood - they can also not serve in ecclesiastical office, for these offices include the exercise of authority. I do not agree with this argument and I object mainly to the placing of family and church on the same level.

Sociologically I find that these structures are quite different. Therefore, what holds in the marriage or the family does not automatically apply to the church. Yet, I will not discuss this matter and I trust that the present study committee - the one on *headship* - will deal with this aspect in due time.

For the sake of argument we will just assume that this position holds water.

Paul in Ephesians 5

We, therefore, do well to consider carefully what Scripture states about the marital relationships of husband and wife - assuming that this has a bearing on the ecclesiastical household.

Ephesians 5 begins with the wives. Actually this statement is incorrect. Vs. 21 states "Be subject to one another out of reverence for Christ." Exegetes have wondered whether these words belong to the forgoing paragraph or are the opening statement of the section on marriage.

We need not decide. In either way, the statement applies to men as well as to women. Report 1973 said in this connection that "the concept of submissiveness in the New Testament does not at all contain the idea of inferiority." The report even said: "submissiveness is an act of yielding to the other person, voluntarily, out of love for the sake of what is recognized as God's order."

Hence, we can safely say that the apostle Paul in his discussion of marriage in the New Testament church does not begin with the matter of authority, but rather with the notion of serving one another in loving, serving and accepting of each other.

"True," one might say, "but now read what follows and you'll see that Paul indeed moves on to the matter of authority."

Again I will gladly go along. Paul says indeed: "Wives, be subject to your husbands, as to the Lord." This is strong language and I assume that this was and is not an easy matter. But the way of Christ is not always easy. Again I go along. I admit that man is the head of the family, not woman.

We should, however, read on. Paul also says something about husbands. They have authority, but this is certainly no dictatorial power - even though some husbands would like to possess that.

What does Paul say about the husband? "Husbands, love your wives, as Christ loved the church and gave himself up for her." The first authority-privileges are *loving and giving*. Paul adds in vs. 28 - to make the loving very clear - "husbands should love their wives as their own bodies. He who loves his wife loves himself."

Direction toward equality

The remarkable thing is that, whereas Paul begins with submissiveness, he ends with equality. In submissiveness there is a first and last, a higher and lower, a position of superiority and one of inferiority. But in equality there is no first or last, no more and less important, no authority and obedience.

You see, when Paul says that he who loves his wife loves

himself, he is already thinking of the ultimate norm, that of Genesis 2, which he quotes in vs. 31 "... a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." It is obvious that in the unity of the one flesh there is no higher and lower anymore, no headship versus body-ship. The feet carry the head as much as the head carries the feet: it is all one.

At this point I want you to listen with me to a great Bible-scholar, J. Armitage Robinson, who wrote in his Ephesians commentary: "The apostle Paul is gradually passing away from the thought of headship to the more mysterious thought of complete oneness." (p. 126).

My conclusion is rather simple and obvious: even if headship and submissiveness play a role in the *constitution* of a marriage, they certainly are insufficient to describe the proper *function* of a marriage. Marriage functions only properly in the mystery of deep, deep unity.

Towards full unity

From this point of view we look at the issue of "women in office." It will be clear, first of all, that studies about the biblical idea of headship will not be able to bring the matter to a solution. From the point of origin headship is very important; it is also important as to the legal structure of a marriage.

In a marriage a woman gives up her last name in order to join her husband: this is a proper legal arrangement, but does not mean that she now automatically assumes the function of a loving and caring wife.

This holds true in the church also. The word itself *kuriake* means: what belongs to the Lord. In the church we are all submissive to the Lord. We receive a new name: we are Christians, followers of Christ. But our function is not just described by *belonging to the Lord*. We are only functioning properly as Christians in *being one with the Lord*.

In the New Testament church we enjoy unity, a unity that moves away from "authoritative headship" and moves towards "complete unity."

It is my conviction that we will never reach this *unity* as long as we do not grant women what we grant men: election and ordination.

After all, the church of Pentecost, the church which Joel saw from afar and which Peter defined, is the church in which God pours out his Spirit upon *all* flesh, so that sons and daughters, menservants and maidservants shall prophesy.

I hope and pray that we do not block the Holy Spirit's way in the church.

Dr. Remkes Kooistra, although officially retired as Campus Minister, is still active at the University of Waterloo, Ontario.

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Youth

Follow His Steps

Margaret Griffioen

**Let me be your faithful servant
Show me, Lord, Your way
Let me follow in your footsteps
Every hour of the day
All the things You've done for me
Your suffering was cruel
But the victory You won for me
Lord, let me follow you.**

Chorus of theme song of 9th annual Young Calvinist Convention.

Over 500 young people sang, prayed, listened to speakers and musicians and made many new friends as they learned about following in His steps at the All Ontario Young Calvinist Convention in Ottawa May 20-23.

Everyone who came to the convention, held at Carleton University, was kept busy having fun and fellowship while growing in the Spirit.

Pastors Henry Gunnik, Jack Quartel and Weiger DeJong presented the young people with inspiring talks on what's involved in following Jesus' steps.

Rev. Gunnik spoke on Finding The Way and explained that, "you get on the way by saying yes, I believe Jesus was raised from the dead and that He died for my sins."

The importance and power of prayer was emphasized by Rev. DeJong and Rev. Quartel explained that the power to witness to the world can be had by anyone if they follow the path of Jesus and are filled with the Holy Spirit.

"Only when you have that spirit can you follow His steps," said Rev. Quartel.

The lessons from the speakers were discussed further by the young people in smaller, Living Groups. For many, these groups provided a time of sharing and spiritual growth.

One highlight of the convention was the singing and music of Sunhearth, a St. Catharines-based Christian rock band, who performed and witnessed through their music each day.

The band members also mingled with the young people holding informal discussions and participated in many of the weekend's activities.

Other musicians and groups provided music for the convention's evening coffee houses and a choir, led by Mrs. Judy Gunnik, was formed.

All the conventioners sang many praises to the Lord and the theme song, FOLLOW HIS STEPS, written by Jane Vandesande and Richard Hogeveen,

became especially meaningful.

There was also a chance to become involved in some good-natured rivalry through sporting events.

For the third consecutive year, Niagara League won the Baseball competition and this year Quinte League became the soccer champions.

Talent night, with acts from jug bands to a barber shop quartet and characters such as Snoopy and mechanical people, provided another evening of fun and fellowship.

Many of the young people also took the weekend's lessons and their talents to provide the Ottawa area with Christian witnessing through the convention's Reach-out program.

Some went door to door visiting people and sharing their faith, while others went to local

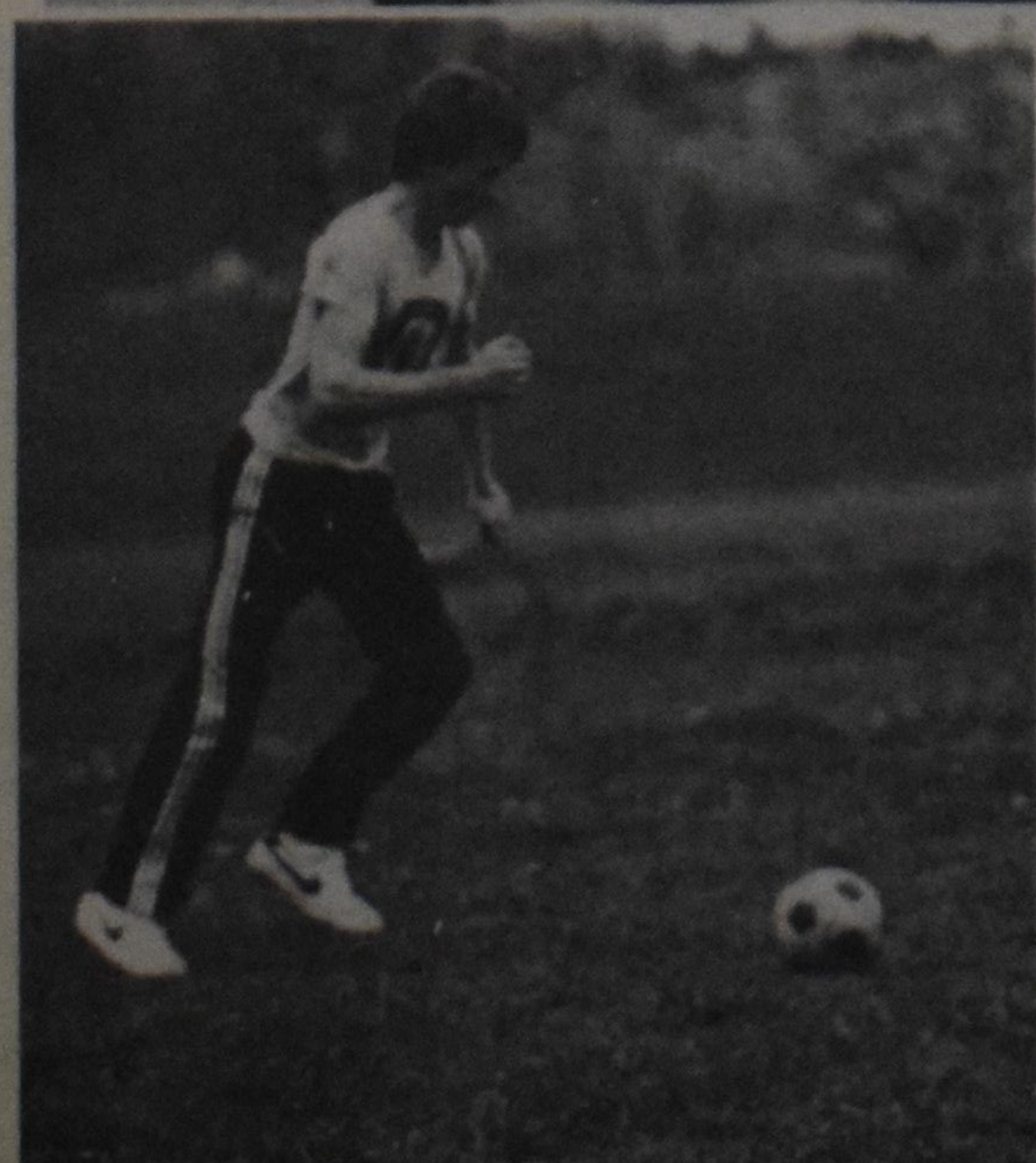
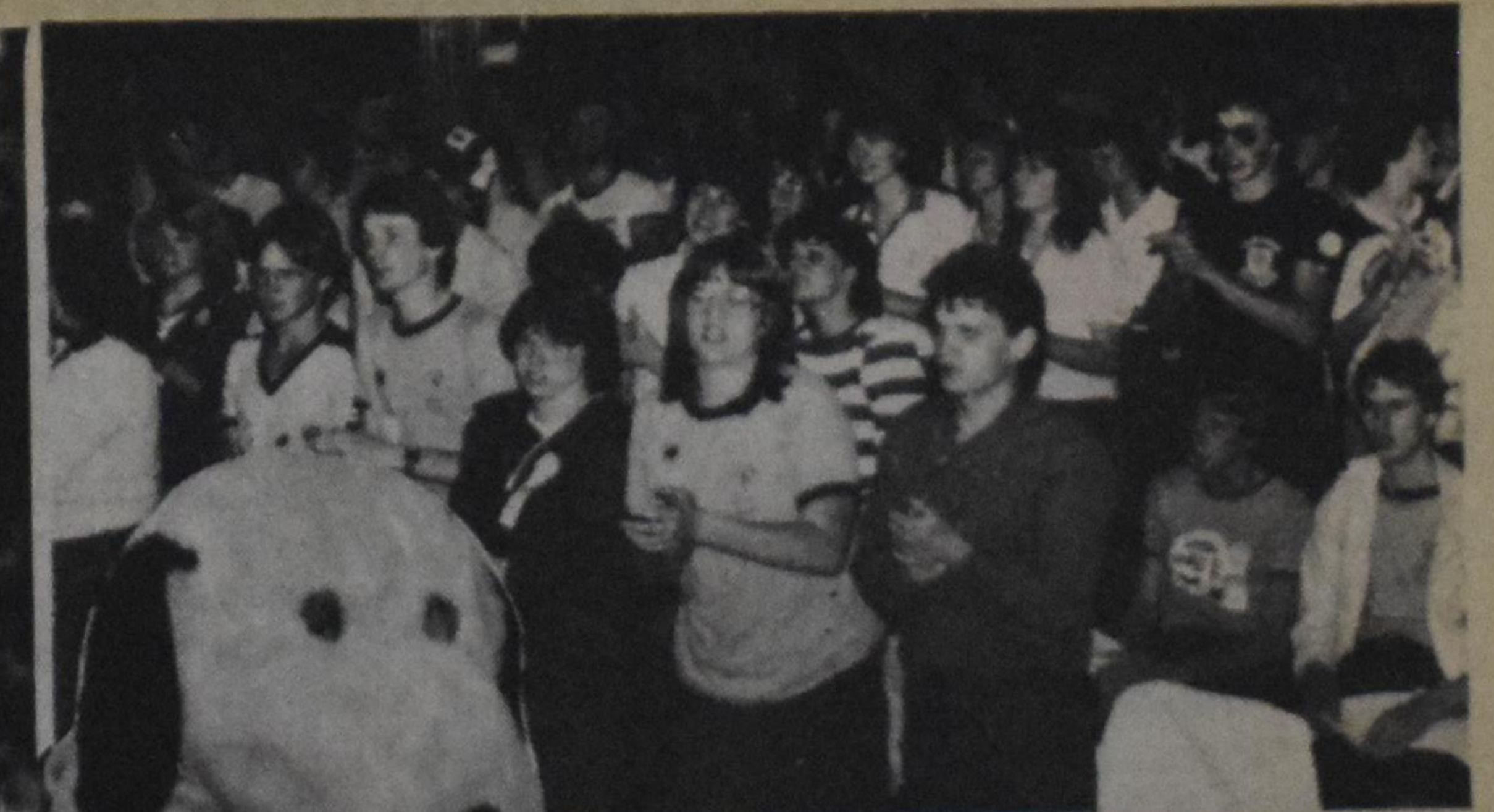
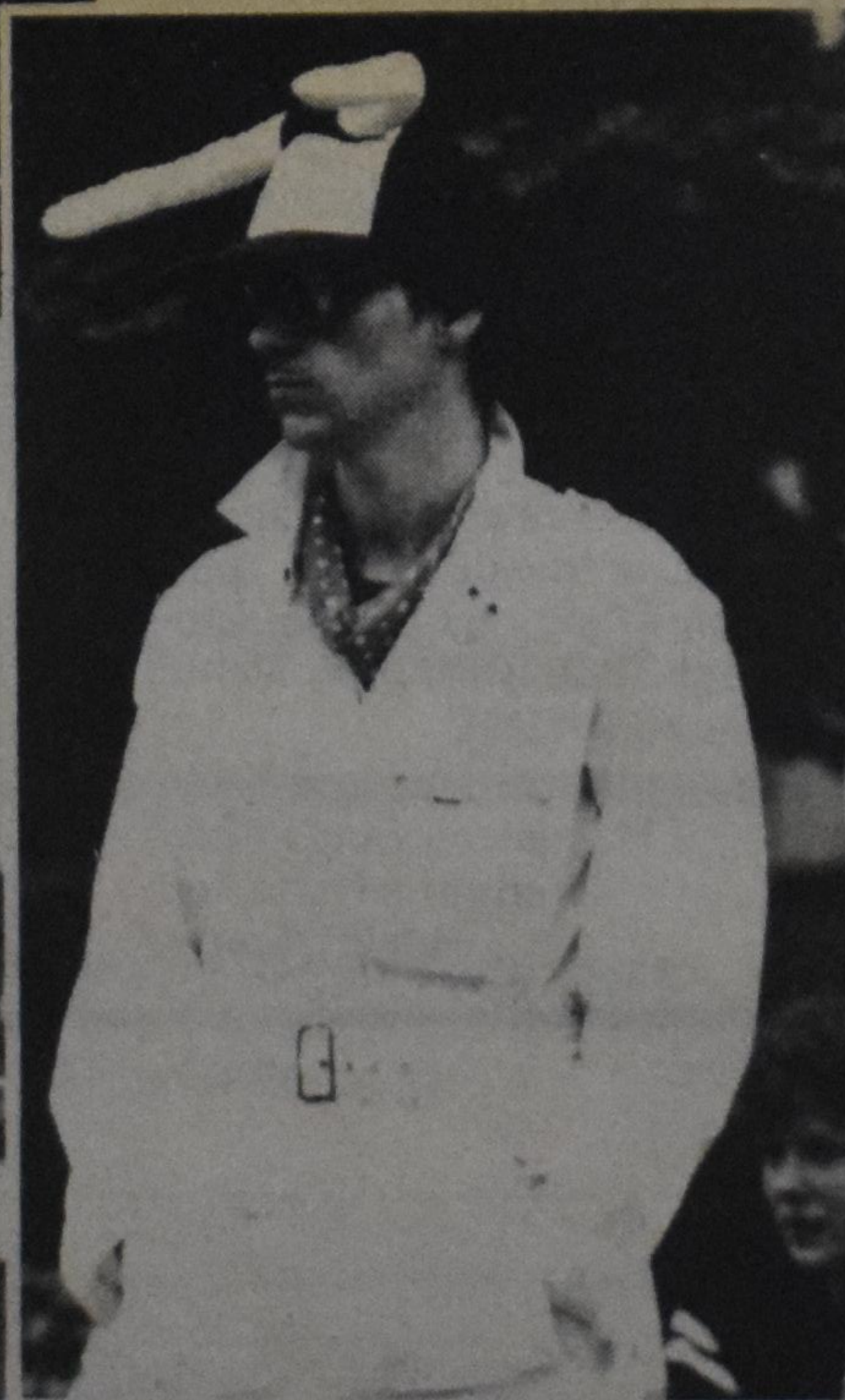
institutions such as the Woman's Correctional Center and senior citizens homes.

Other conventioners attended a Reach-in workshop led by Rev. William Suk, who explained what was needed to be able to evangelize and the importance of evangelizing, not only in other parts of the world, but in our own communities.

The conventioners shared some of their experiences with over 1,000 people who attended the Sunday evening worship service held in the University gymnasium.

Visitors to the service enjoyed music by the convention choir and Sunhearth and a message by Rev. DeJong who reminded the congregation that, "We are not only alive in Jesus, but will stay alive in Him."

With the convention ended, some tears were noticeable, the group of young people have grown very close. But many were already looking eagerly ahead to next year's convention which is scheduled to be held at MacMaster University in Hamilton.





FOR KIDS ONLY



Artist: Sylvan Payne



LEARN

Out for blood

John Nieboer

It's a fact

Some mosquitoes spread very serious diseases such as encephalitis, malaria and yellow fever. They are said to be responsible for more death and discomfort than any other form of life. Mosquitoes serve as plant pollinators and also, during the various stages of development, they serve as a major food source for many birds, fish and other organisms. The wings of mosquitoes beat from 200 to 1000 times per second. There are about 2500 species of mosquitoes in the world. Some male mosquitoes live from 10 to 20 days. Many females live 30 days or more. Mosquitoes can literally "bite you to death". An unprotected person in the Arctic could be bitten by 9000 mosquitoes and could lose about one-half of his blood supply. This would surely cause death.

It was dusk; the late afternoon breeze had died with the setting sun. And now Millie Mosquito could easily venture out into the clearing. Millie was out for blood.

A few minutes ago, while she was flying low over the swamp where she had lived all her life, her singing wings had attracted Marvin, a male mosquito. An urgent call within had told them that it was time to mate. Another call had told Millie that if the eggs growing in her were to fully develop she would have to find some blood tonight. Marvin had no such problem; he didn't drink blood. Nectar and plant juices were good enough for him.

Relying on her sensitive

antennae to bring her the sounds and smells of potential victims, Millie cruised around the clearing where the children were trying to finish their ball game. "Aha! This seems to be a likely candidate," Millie whispered to herself. "Let me see. Yes, right there in the neck would be an ideal spot. Lots of blood there."

Hovering momentarily over John Peter's head Millie nearly lost her life. Warned by the singing wings, the boy swatted at the sound. Fortunately, he was too intent on catching the ball that was headed in his direction and did not give the swat his full attention. He missed! This gave Millie the opportunity she was waiting for. Softly she landed on the boy's neck. Deftly she inserted

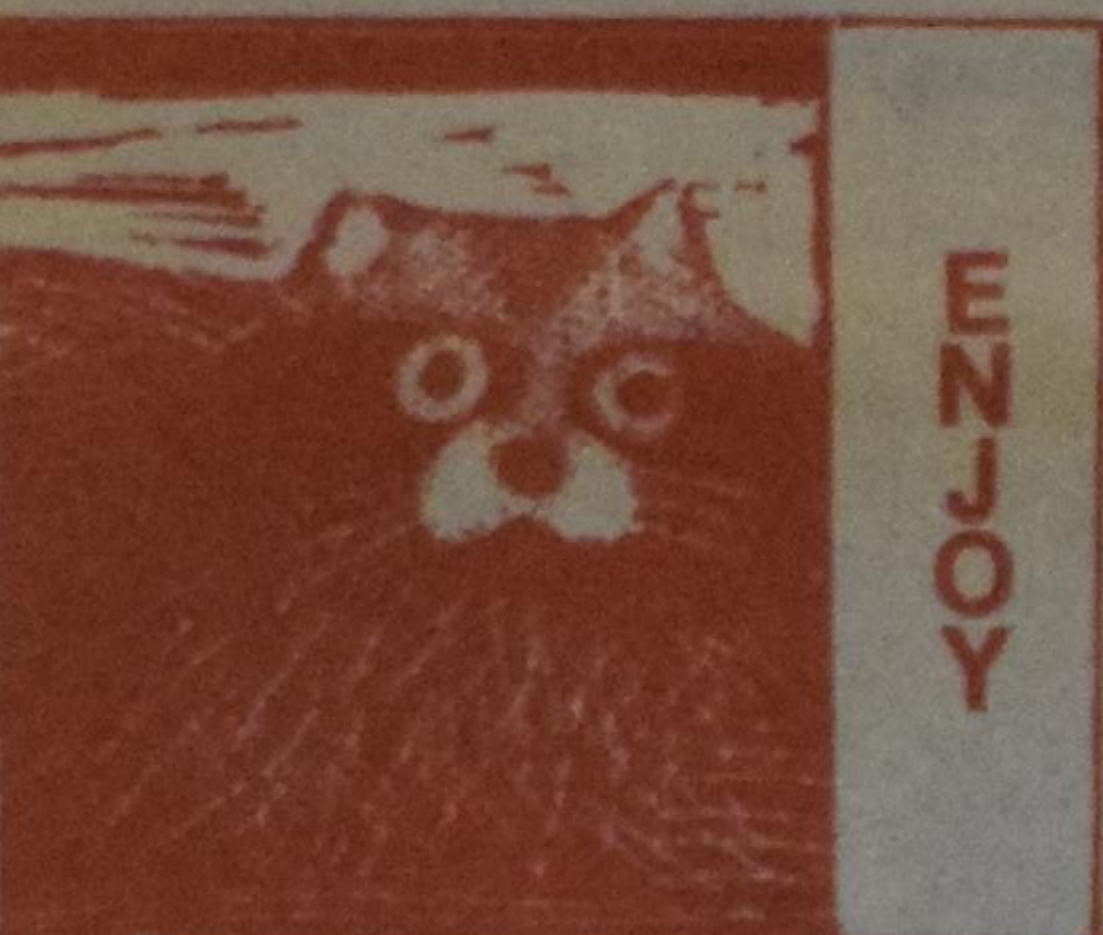
her needle-like mouth parts into his skin, injecting into the blood stream the saliva which would prevent the blood from clotting. At the same time she began to suck the blood up into her stomach. Within a minute, having drunk her fill, she slowly flew away into the night. All she left behind was a small itchy welt caused by the saliva.

One more task remains for Millie. She needs to find a suitable place to lay her eggs. An old tin can filled with brackish rainwater will do, or a quiet puddle near the edge of the marsh. In either case the still standing water will provide a suitable environment for the larva to grow when they hatch from the eggs.

John Nieboer,
May, 1983



Mosquito: (means a little mosca-Spanish for fly). A small insect with two wings. The female gives a sharp sting or bite that itches. mes kē'tō.



ENJOY

The great book raid

Book people are sometimes more alive than ordinary people. And they stay alive as long as people keep reading about them. And furthermore, if Jim is serious about fighting to save the coast from the plans of the money hungry land developer, then he should give Long John a chance to call up a crew of his colleagues in the L.I.T. (the League of the Immortals) and let them deal with Colonel Sprang.

What can Jim say? And so it happens that two days later his house fills up with the likes of

Robin Hood, King Arthur, Jason of the Argonauts, Hiawatha, and Huckleberry Finn. Together they create a weekend that Jim will never forget.

And neither will Colonel Sprang...

Read more about Jim and his unusual friends in *The Great Book Raid* by Christopher Leach. (Published by F. Warne, New York, 1979).

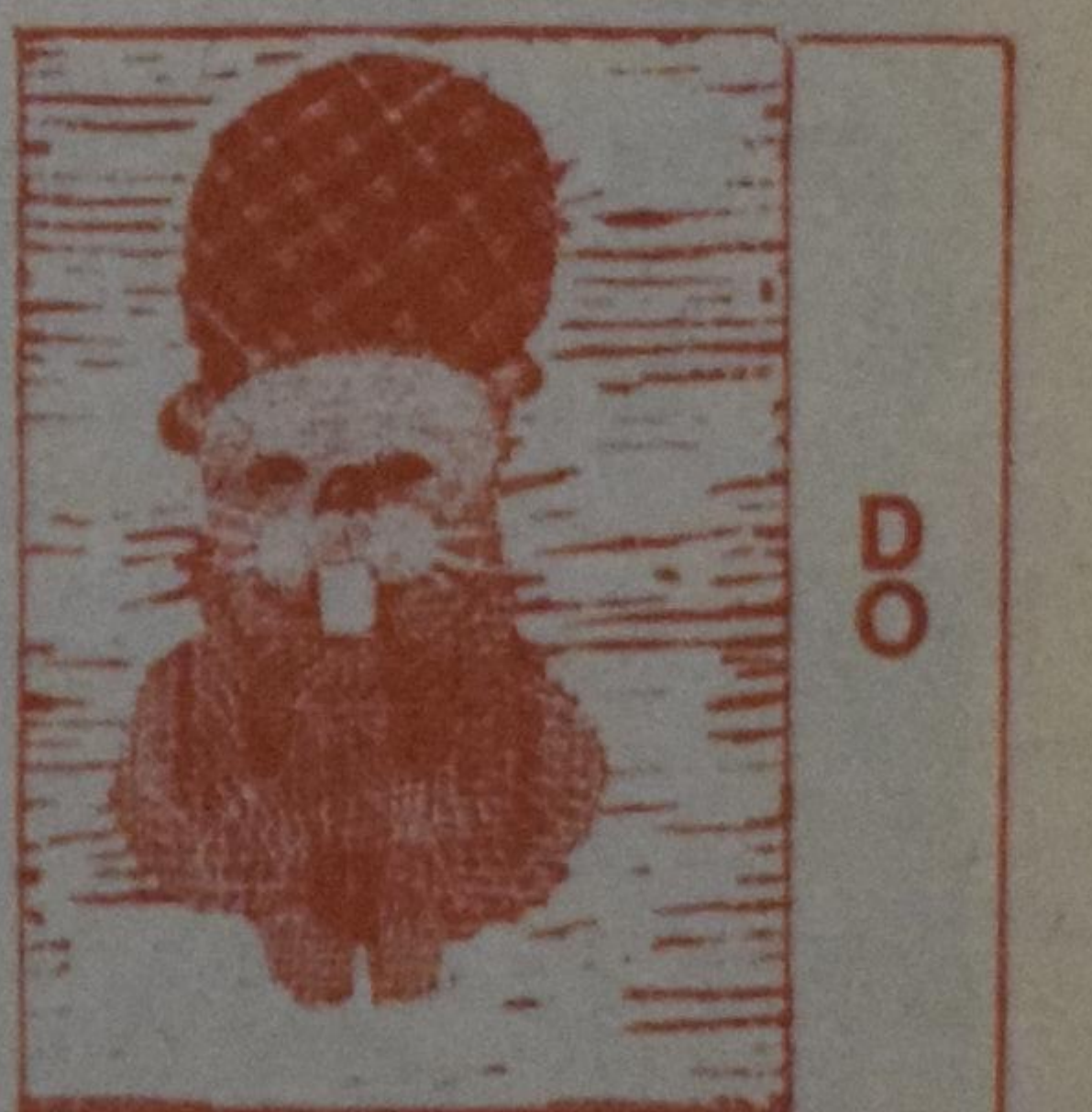
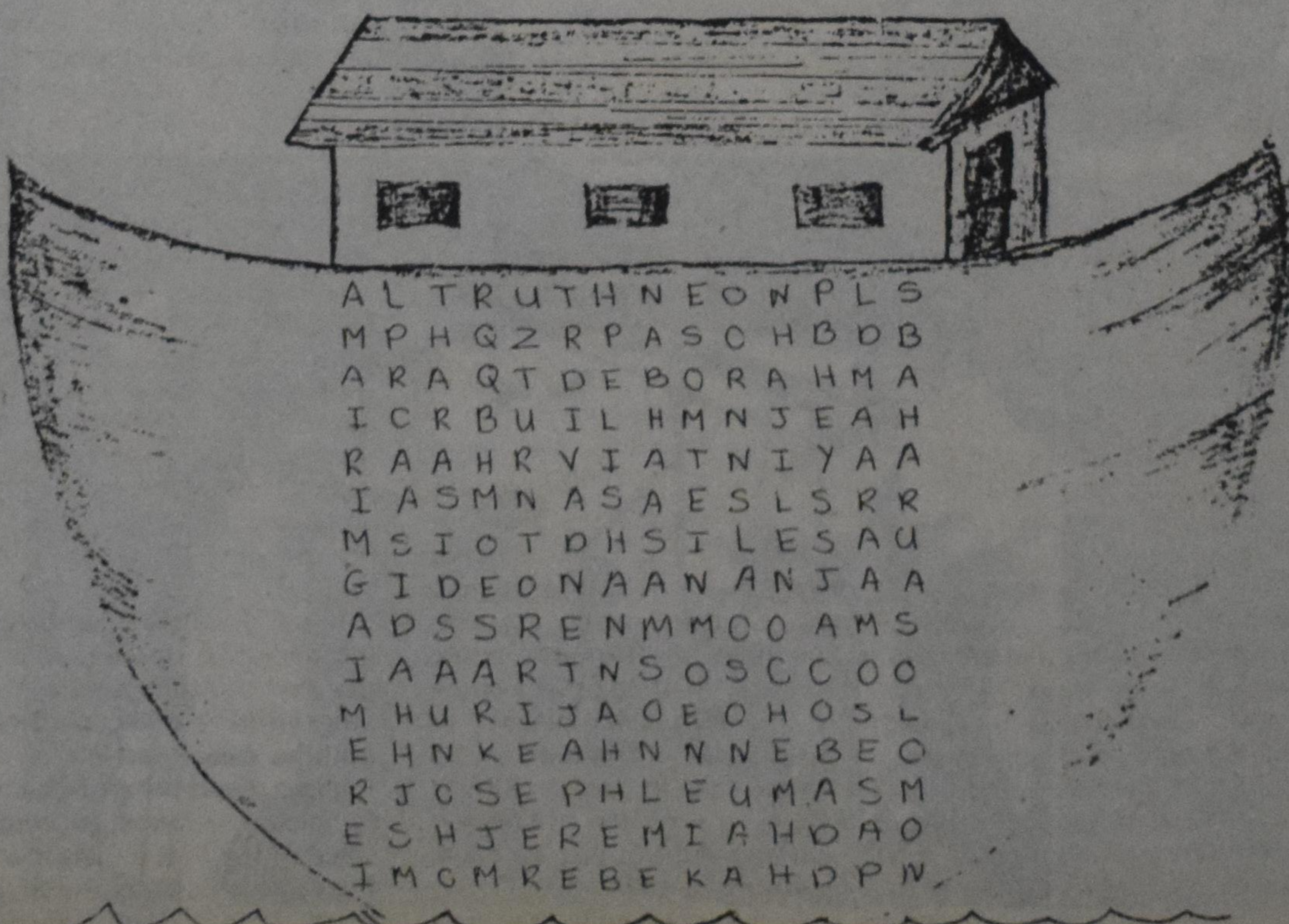
(Recommended for ages 9-12).

Magdalena VanderKooy,
librarian for North York
Public Libraries

Breshnev and Reagan

Once there was a great big bear,
Who shivered like he had no hair.
For he had heard of Reagan's plan,
To set up missiles in German land.
He shivers, he shakes,
He gets an idea, more missiles he makes!
Big ones, small ones, fat ones, skinny ones,
And from them Ronald Reagan runs.
Reagan knows what that news means,
So he fills his missiles with nuclear jelly beans.
Then he called Breshnev and as he spoke,
Breshnev fell down and had a stroke.
Now Breshnev is dead, but who knows when,
The two nations will be at it again.
For the Russians have a new leader they love,
And his name is Andropov.
William Van Arragon,
Guelph, Ont.

- Abraham
- David
- Deborah
- Elijah
- Elisha
- Enoch
- Esau
- Esther
- Gideon
- Hannah
- Isaac
- Isaiah
- Jacob
- Jeremiah
- Joseph
- Miriam
- Moses
- Noah
- Rahab
- Rebekah
- Ruth
- Samson
- Samuel
- Sarah
- Solomon



DO

Dear Slot:

We made a puzzle for "For Kids Only" and here it is.

Famous Bible Characters I

Find the Bible characters in this puzzle and draw a line around them.

Artwork done by Hope Winnette

Puzzle made by Andrea Hanemaayer
from Dunnville, Ontario



SHARE

With Father's Day coming up soon (June 19) here's a suggestion for any easy, inexpensive gift to make.

A Father's Day Book

You will need:

paper (blank)
magazines
old photographs (if available)
glue
pencil and crayons

Instructions:

1. cut the paper to the size you want your book to be
2. make a cover, giving your book a title, telling who the author is and decorating it
3. cut out pictures which show what a father is, what he does and why he's special!
4. glue a picture on each page of your book, write a sentence underneath, telling what you want the picture to describe.
5. write or find a poem about fathers
6. punch holes in the margin when you have finished and hold the book together with some colourful ribbons.

Alice Vanhet Veld,
teacher,
Rexdale, Ont.

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Mothering (1)

William R. Rang

In both his films and in his latest book Dr. James Dobson states that he has come to the conclusion that adolescence is the most important phase of the human maturation process. Yet when one re-reads the classic "Aan Moeder's Hand tot Jezus" by the late Dr. Jan Waterink, a different conviction grows. Much of what we recognize in the adolescent (from the early teens to the early twenties) can be brought back to developments during his or her infant stages.

A Dream.

As I started to translate Waterink's book for the benefit of our own married children, I had a dream. I saw the minister of every church in our land hand a copy of Waterink's book to the parents while they sang their hymn after the baptism of their child. As an educator I am convinced that never before in the history of the Church has there been a greater need for that mothers' book than there is at present.

Mother.

The apostle Peter reminds us in his first letter of the fact that the devil "prowls around like a roaring lion looking for someone to devour." Thus he begins his attack against a child already before the child is born.

We feel that it is Scripturally sound to assert that a woman is a mother from the first week of pregnancy. She is not "going to be a mother", she is one (Ps. 139:13-16). For that reason the term "unwanted pregnancy" is a dangerous one. It says "no" to the Creator. Although we must realize that the Lord

holds us responsible also for our marital behaviour, He is the One Who creates new life.

The first phase of the devil's attack is directed toward the mother of the unborn child. By it he seeks to destroy her attitude towards the pregnancy. Studies have shown that mother's attitude is a valid indicator of her behaviour with the baby after birth. We should note this. Where there is strong frustration or anger over an unwanted pregnancy, there is the distinct possibility that these have consequences for the future psychological integrity of the baby.

In the church and in the Lord?

The fact that our young people still seek to be married in the church should fill us with thankfulness. Yet it does not always mean that they marry in the Lord. We hasten to admit that if they do not understand what marrying in the Lord really means, others must be blamed for this lack of fundamental knowledge. Occasionally, when watching what takes place

after the ceremony, we wonder. Rev. Henry de Moor Sr. remarked before he married us (over thirty years ago!) that although reformed people know how to bury, they often don't seem to know how to marry.

In the Lord. That really means that in every Christian marriage there are three and not two partners. Thus the husband and his wife share everything with the Lord, also the first and subsequent pregnancy.

This is important. Maternal love is not an instinct, it must be developed. A loving relationship between the husband and his pregnant wife is necessary, but the Lord must be a full Partner in it. We know that, for He created that yet unborn child. It is His. Through this interaction between the parents and between the parents and the Lord, the mother learns to love her unborn child.

A study completed in 1970 showed that only half of new mothers said that they had positive feelings when they first saw their babies. Only twenty-five per cent identified these feelings as love. Thirty-four per cent had no feelings at all. It took these mothers up to three weeks to begin to love their children.

Would a licence help?

Some of the bitterest fighting takes place in army barracks where young boys of different religious and social backgrounds are thrown together in order to be moulded into a fighting unit. I remember

how we debated with and laughed at a robust Catholic youngster who had the courage to admit that the priest did not want to marry him and his sweetheart until they had passed their marriage examinations.

Yet, now I am somewhat wiser and much older, is the idea of a course so far fetched? Isn't it true that most of us learned about parenting and mothering by trial and error? On-the-job training without an instructor with, at best, some motherly advice? Surely, our pastors hand out the marriage licence, but the smiling, happy youngsters receiving it have not received an apprentice training.

Kingdom Builders.

A licence permits someone to practise a profession or a trade. The recipient is a mechanic now, or a plumber, or a teacher. A marriage licence in our church qualifies, too. It says that the newly-weds, being one, are Kingdom builders. This implies, among other things, that with the act of marriage the preparation for parenthood begins. The young bride prepares to become a mother, to be ready when the Lord begins new life in her womb.

The real religious, emotional, and physical aspects of that part of Kingdom building begins when she holds her baby in her arms for the first time. More about that later.

William Rang is an author and educator in Dunnville, Ont.

The Jehovah Witnesses #22(c)



Johan D. Tangelder

Sects and Cults

II Theology

1. Name.

What is in a name? For years the sect had been known as the Russellites, the Millennial Dawnists, the International Bible Students. In 1931, at an international assembly held in Columbus, Ohio, "Judge" Rutherford told the crowd of 15,000 that they would be henceforth called Jehovah's Witnesses. This name was taken from the 43rd chapter of Isaiah, verse 10, "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me." This name change was a boost to the sect. It gave the members a

sense of purpose, mission and even a messianic complex.

2. The Bible.

The JW, in their writing and proselytizing, constantly quote Scripture. One commentator called the JW "Bible dizzy". The sect believes the Bible to be the infallible and inspired Word of God. They claim that the Bible and the Bible alone is the sole standard and judge for religious truth. And this is not all. They also say that they are the only ones who do justice to the Bible. "Be it known," wrote Russell, "that no other system of theology even claims, or even has attempted, to harmonize in itself EVERY statement of the Bible; yet nothing short of this we claim for these views."

Is the Bible really their only

source of truth? Not at all! The teachings of their founder and leaders are THE interpreters of Scripture. The notion of an infallible teacher was developed by Russell himself. According to The Watchtower and Herald of Christ's Presence, May, 1925, Russell was the angel referred to in Ezekiel 9:11, or the seventh messenger of the Church. He also charged in his Studies in the Scriptures, "that it would be better to leave the Bible unread and read his Studies than to read the Bible and ignore his Studies!" One of his own teachings, Rutherford said: "These speeches do not contain my message, but do contain the expression of Jehovah's purpose which he commands must now be told to the people." This is heady stuff!

In the three main periods of the historical development of the sect, an outstanding text has served as a second Bible. Authors Wilton M. Nelson and Richard K. Smith, in Dynamic Religious Movements, write: "During the first period it was Russell's Studies in the Scriptures, in the second

Rutherford's Harp of God, and in the third it has been the anonymous Let God Be True."

The sect's method of Bible interpretation is bizarre. They gather as many proof-texts as possible to maintain a particular doctrine. Texts are often taken out of context or are twisted. The context of a Bible passage or texts that may challenge their doctrinal stance are ignored. The Bible they use for their theologizing is their own biased translation into modern English. Many of the sect's peculiar teachings have been worked into their version.

a. The New World Translation

The New World Translation is a version which has some deliberate mistranslations. A number of researchers charge that the only one in the translation committee who knew Hebrew or Greek was President Franz. And even his language ability has been called questionable. The others didn't have any knowledge of the Biblical languages. An illustration of their method of translation is John 1:1; a verse, which Continued on page 16...

Music

Heavy metal Christians are cloning around



Bill Van Dyk

Music

Is your son or daughter addicted to hard-hitting, brutal, immoral, heavy metal music? Are your teenagers completely obsessed with Foreigner, AC/DC, Rush, or Van Halen? Are you concerned about the lyrics they're listening to?

Well, your problems can be solved with a simple application of all-new genuine, heart-thumping, (almost like the real thing) born-again *Christian* heavy metal. Yes, now your son or daughter can have the music they've always loved with the lyrics you want them to hear. Christian heavy metal will

redeem your children's listening habits...

Or will it? It's a sound *business* proposition. Everybody knows by now that heavy metal is the music of the eighties, (in terms of sales, at least), the only popular style to remain solidly profitable throughout the recession.

Heavy metal now reaches the largest, most devoted audience in all of pop. And the object of Christian rock is, after all, to use whatever means are available to bring the gospel to the unchurched.

Surprise your parents with an anniversary picture in C.C.



Harry De Jong and Maaike Beversluis.
Place of marriage, June 25, 1943 - 1983, current address.

Classified rates for anniversaries are \$29.00. But you can add a two-column picture for only \$15.00! Of course, 50th anniversary pictures still get in free, courtesy of Calvinist Contact. Just send a clear photo with suitable caption (see sample) and payment to:

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The religion is there

And so the latest releases pour out. *Sweet Comfort Band* sounds a lot like Kansas, Journey, and Foreigner all rolled up into one big evangelical ball. *Servant* is aiming for Rush's audience: *The Resurrection Band* is taking on the hardliners: Judas Priest and AC/DC. And if you know someone who has strayed as far as New Wave, there is Steve Taylor with his imitation of Devo. Christian rock seems to be basing itself less on faith and more on the latest market survey.

Sweet Comfort Band is the most conspicuously imitative of these bands. Employing the usual pristine recording values and vaguely evangelical lyrics, they seem to be making their pitch for the big time in both the "secular" and "religious" markets. They are astonishingly adept at this posture, and I dare say they have out-journeyed Journey on a few numbers. Their love songs are generously ecumenical, without a hint of any specific christian values. "Falling in Love with You" may be the bait. Listen on to "Armed and Ready," the message song and closing number. The religion is there, discreetly buried under the distorted guitar riffs.

They lack vision

Like other heavy metal bands, Sweet Comfort Band has cleverly combined the physical power of distorted guitars and bass with the melodic sweetness of acoustic piano and vocal harmonies. It is an improvement upon both excessive heavy metal and middle-of-the-road pop fluff. But you may find yourself wondering, as I do, what the point is. Their lyrics are a little less sexy than Journey's, but the similarities blur any distinction. There is no vision, no prophetic insight, no special purpose.

Servant is less conventional than Sweet Comfort Band, living a communal lifestyle in Oregon and deeply involved in missions and charity work. I suspect that this band has a lot of personal integrity and insight. Yet they too have a heavy metal style, complete with the spectacular stage show. "Jungle Music" defends their position on the basis of the missionary mandate. Rock music is not redeemed so much as it is "neutralized." The gospel message is inserted. If people are regularly converted, the formula is judged to be acceptable. But because *Servant* does have something worthwhile to say, their style is frequently at odds with their meaning.

"Two Masters" would have been better suited to a folk-rock style. The repetition of the standard heavy metal distorted lead guitar riff represses the sense of direction in the lyrics. In "New Revolution" a dazzling refrain almost breaks free of the convention, but doesn't quite do it. "Long Hard Fight", again, has a good message, but proves for once and for all that most Christian rock is simply not in the same league with Bruce Cockburn, T-Bone Burnett, and other masters of folk-rock.

Needs more humility; less sneer

I specifically requested Steve Taylor's *I Want to Be A Clone* from the record company because the title looked promising. I was hoping for something fresh and unconventional; something which might focus on some particular challenges Christians face in this confused and confusing civilization. But I was surprised and disappointed to discover that even New Wave could be distorted into a "neutral" form into which the gospel is casually loaded. New Wave has guitar and organ, right? New Wave is political,

right? Great. We get this guy with a guitar and organ and get him to sing political songs except that we change the politics to reflect the rightist views of the Moral Majority instead of the humanistic views of real New Wave rockers. Right? And so Steve Taylor, himself a clone, sings against abortion and homosexuality and saving the whales and seals. "You're so open-minded that your brains leaked out" he declaims.

There are some good points. There should be more Christian songs about abortion, if they are done well. But we shouldn't replace smugness and complacency with a different smugness and complacency.

The title song is witty and sharp and incisive, but Taylor's stridency and calculation are sometimes offensive. If you don't share his views, he will sound harsh. If you do, he will feed a sense of self-righteousness. Ironically, the style he has adopted seems to me most appropriate for Christian rock, with its emphasis on audible lyrics and its forward moving beat. With more humility and less sneer in his voice, Taylor would be a promising artist.

Music regarded as neutral

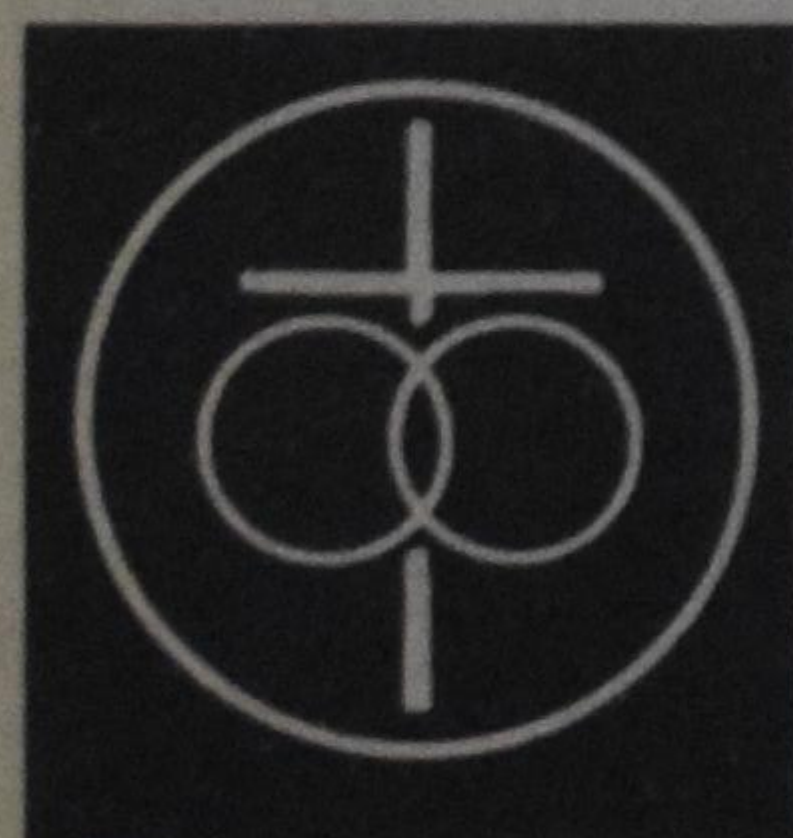
The ultimate problem here is that music is still regarded as a neutral form. The justification of Christian rock is the number of converts it creates, which depends on sales, and which insures a large measure of commerciality in its style. What is needed is a recognition that contemporary styles have a valid role to play in evoking the visions, feelings, and imaginations of people who are already committed Christians.

Bill Van Dyk teaches music at the Chatham District Christian Secondary School in Chatham, Ont.

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Sects and Cults

Continued from page 15.
has a clear testimony of the deity of Jesus Christ. The Revised Standard Version states: "In the beginning was the Word, and the Word was with God, and the Word was God." The New World Translation denies the deity of Christ with its rendering: "In (the) beginning the Word was, and the Word was with God, and the Word was a god."

3. The Trinity

The JW are strict unitarians. They claim that the doctrine of the Trinity originated with Satan. The only true God is Jehovah. He must be known by his proper name, in order that he may be distinguished from false gods. The trinity is misre-

presented as three gods in one person rather than one God in three persons. Their definition as to what they think the church teaches is: "The doctrine, in brief, is that there are three gods in one; God the Father, God the Son, and God the Holy Ghost, all three equal in power, substance and eternity."

Jesus Christ is said to have been created by Jehovah. The Holy Spirit is "the invisible force of the Almighty God which serves his servants to do his will." The New World Translation never capitalizes the word "spirit", when it refers to the Holy Spirit. The Holy Spirit is always designated as the impersonal "it," or "which" rather than "he" or "who".

Dutch

Hij die't Hollands vallen laat, komt steeds te vroeg maar nooit te laat

Bert Witvoet

Mijn populariteit is behoorlijk gedaald in een stuk of wat bejaarden tehuizen en in alle Nederlandse taal klassen. Een ouder persoon liet merken dat er een knockploeg op mij loerde en dat het voorlopig niet is aan te bevelen om in het donker de straten van Moskou te bewandelen.

Als mijn redaktiestukken de indruk hebben gewekt dat wij onze ouders niet hoeven te eren of dat wij de kwestie van C.C.'s taak proberen op te lossen door alleen maar het Hollands te laten vallen, dan is het wel tijd om wat meer te zeggen.

De Hollandse pagina's laten vallen is maar een aspect van de vraag: "wat is onze taak?" We proberen bijvoorbeeld om ons niet te veel bij een kerkgenootschap aan te sluiten. Onze identiteit moet wel stevig Calvinistisch en "Reformed" zijn maar we moeten niet als kerkblad gezien worden. Vele Calvinistische mensen zijn lid van andere kerken, en voelen dat ze er een beetje buiten staan wanneer het altijd maar gaat om de Christian Reformed Church.

Het westen van Canada voelt zich er een beetje buiten wanneer het altijd maar over Ontario gaat. De naam van een plaats wordt dan vermeld zonder te zeggen welke provincie het is, als of elk dorp en stad in Ontario ligt. Dat verveelt

de lezers uit het westen wel eens. Ze zouden ook wel graag wat meer nieuws uit het westen zien.

Vele van deze zaken hebben te doen met voorkomen (image). Als Calvinisten leggen we daar niet altijd de klemtoon op. Laat de inhoud maar goed zijn; de rest komt vanzelf.

Maar deze houding beantwoordt niet aan een belangrijk deel van het menselijk leven. We zijn mensen met gevoelens. En deze gevoelens kunnen gemakkelijk worden bezeert door onze ongevoeligheid. Ons vasthouden aan taal, kerk, stad, provincie, land kan een struikelblok worden wanneer we mensen met andere bindingen ontmoeten.

Calvinist Contact is een ontmoetingsplaats voor mensen met verschillende bindingen. Maar wat de meesten van ons verbindt is een land (we zijn een Canadees blad), een visie (we geloven dat Christus niet alleen onze zielen redt maar ook de cultuur "hervormt."), een taal (we hebben één van de twee officiële talen aangenomen - de Engelse taal).

Wat ons scheidt is exclusiviteit - dingen waarin andere mensen niet kunnen delen. We sluiten anderen uit door te veel nadruk te leggen op provincie, kerken taal.

Ik weet wel dat het schrappen van het Hollands niet alle hindernissen weg veegt. In feite brengt het mee dat

anderen er weer buiten staan, namelijk de ouderen die niet goed Engels kunnen lezen.

Maar de visie die we voor *Calvinist Contact* hebben is dat we een Calvinistische stem zijn in de Engels sprekende maatschappij van Canada.

In zekere zin is het laten vervallen van 2 pagina's Hollands niet veel meer dan een beeldverandering. En het is moeilijk om daar een degelijk argument voor te vinden.

Ik hoor het commentaar al: het is allemaal maar franje, het betekent niets.

Natuurlijk, op zichzelf is dit niet veel. We moeten proberen een krant te zijn met goed geschreven, opbouwende, informatieve en vormgevende artikelen. Maar het helpt wel om in je beeld (image) te weerspiegelen wat je taak is.

Twee pagina's Hollands te laten vallen schijnt onbelangrijk te zijn, zoniet unfair. Maar het is meer dan een uiterlijke verandering. Het heeft veel te maken met houding.

De vraag die we ons zelf moeten stellen is dit: willen we de toekomst van Canada ons eigen maken? Zo lang wij in onze gemeenschap de emigranten status vast wil houden, en anderen als Candezen beschouwen zoals in, "zij heeft een Canadees getrouwd") falen wij in ons burgerschap in Canada zowel als in het Koninkrijk der hemelen.

Ik houd ook erg veel van de Hollandse

taal. Ik kan het lezen, spreken en schrijven. Ik kan zelfs nog regels van gedichten van Joost Vanden Vondel, Jacqueline VanderWaals en Guido Gezelle op zeggen: flarden herinneringen van mijn MULO jaren in Nederland.

Maar ik wil niet graag dat mijn liefde voor de Hollandse taal mijn taak om Canadees Christen te zijn in de weg staat. Vooral niet wanneer ik de schatten van onze Calvinistische erfenis verkondig.

Iedereen is het er mee eens dat het Hollands een keer moet verdwijnen. Daar hoeven we klaarblijkelijk geen argument voor te vinden. Een student van Calvin College stelt voor dat we daar over 50 jaar aan moeten *beginnen* te denken.

Ons antwoord hier op is dat er over 50 jaar geen *Calvinist Contact* meer is als we niet moedig het feit onder ogen zien dat de meesten van ons al 30 of meer jaren in dit land zijn geweest, en dat we een taak hebben als Calvinisten in de Engels sprekende maatschappij in Canada.

Sommigen merken op dat we meer abbonees zullen verliezen als we het Hollands laten gaan. Dat is inderdaad waar. Maar een operatie zet een patient altijd achteruit. De vraag is maar, wanneer opereer je? Heeft iemand een goeie bewijsvoering voor een specifieke datum?

Savonarola I



J. Van Harmelen

Girolamo Savonarola, de boetgezant, leefde in de tweede helft van de 15e eeuw. Hij werd geboren in 1452, uit een aanzienlijke familie te Ferrara aan de rivier de Po, ten noorden van Bologna. Zijn grootvader van vader's kant zorgde voor zijn opvoeding. Dat was een beroemd geneesheer, maar stierf helaas toen Girolamo tien jaar was. Hoewel hij nog erg jong was had zijn grootvader met zijn strikte moraal en strenge godsdienstige beginselen grote invloed op hem, wat zelf na jaren nog te merken was. Tot zijn 22ste jaar studeerde hij allerlei vakken, behaalde eerst zijn B.A. en ging toen medicijnen studeren.

Toen hij 22 jaar was verliet hij zijn ouderlijk huis en ging zonder dat zijn ouders het wisten in een klooster. Het Dominicaner Klooster te Bologna. Daar dacht hij rust te vinden voor zijn ziel. Vier jaar bleef hij in dat klooster. Hij doceerde de wijsbegeerte van Aristoteles, de profetie van het Oude Testament, en zoals de Dominicanen gewend waren te doen: hij preekte in de vastentijd voor Pasen waar hij maar kon, al was hij toen nog geen redenaar. Hij las veel in de Bijbel en in de geschriften van Augustinus, en daardoor vond hij rust voor zijn ziel. Girolamo komt tot de overtuiging dat de kerk gezulverd moet worden, maar er zal een tuchtiging aan voorafgaan.

Deze gedachte beheerst nu verder zijn hele leven. Door zijn vriend Picus van Mirandula wordt hij door de vorst van Toscane, Lorenzo de Medici, naar Florence geroepen om les te geven in het klooster van San Marco aan de novieten (eerstejaars monniken). Hij mag ook preken in de kloosterkerk, en begint met de Openbaring des Heren aan Johannes. De kerk is al spoedig te klein. Hij mag dan preken in de Domkerk. Straks is ook die kerk te klein. Duizenden komen naar Savonarola om hem te horen prediken tegen de zonde, ook de zonde van de kerk, doch ook naar de boodschap der genade: "kom tot de Gekruisigde, zie de grote liefde die Hem liet sterven om u te redden. Al hebt ge ook duizendmaal gezondigd, er is bij Hem vergeving, redding, Hij wil u vergeven. Denk maar aan de moordenaar aan het kruis die ter elfder ure vergeving ontving en gered werd." Savonarola werd een geweldige prediker tegen de zonde, en een krachtig getuige van Gods zondaarsliefde.

Hij trad echter ook op tegen de zonden van de regering. Hij voorspelde de dood van Lorenzo de Medici, die nog maar 44 jaar was en in de kracht van zijn leven. Hij voorspelt ook de dood van paus Innocentius VIII, en ook van de koning van Napels. Hij voorspelt ook nog dat er spoedig een koning zal komen uit het noorden, die de Medici zal overwinnen.

Deze voorspellingen komen uit. Lorenzo de Medici wordt plotseling ziek, en sterft. De paus en koning van Napels ook. De Medici wordt verjaagd door de komst van Karel VIII, koning van Frankrijk, die over de Alpen komt. Pietro de Medici verloor de achting van het volk omdat hij stad na stad overgaf aan Karel VIII. En toen was er eigenlijk niemand anders dan Savonarola die

aan het hoofd van een gezantschap er bij Karel VIII op aandrong om Pietro de Medici te verbannen en een vredesverbond te sluiten met Florence, om het mogelijk te maken dat de burgers van Florence hun eigen staatszaken konden regelen.

Savonarola legde uit dat de republiek voor Florence de beste staatsvorm was. Allen die verbannen waren, behalve de Medici, moesten worden teruggedroepen. Hij had zelf het ideaal dat de stad Florence onder niemands invloed zou staan dan de regering van Jezus Christus, de enige Koning!

Zo werd de nieuwe republiek gesticht. Er was een zgn. Grote Raad van 3000 burgers, en een zgn. Kleine Raad van 80 burgers. En een Signoria van 8 personen. Dit was Savonarola's ideaal. Hij wilde in Florence, het hart van Italië, een welgeorganiseerde republiek stichten, die werkelijk iets betekenen zou voor de hervorming van kerken staat in Italië.

En het leek ook zo goed te gaan. De wufte stad Florence, vol zonden tegen Gods heilige wet, werd anders door de voortdurende prediking van Savonarola. Sommigen spraken zelfs van de stad Florence als een voorbode van het paradijs, waar alles naar Gods Wetten zal horen. Landwehr zegt er van: "Op raad van Savonarola werden de uitgaven der stad verminderd en een huis gesticht, waar men omdat er geen woeker gedreven zou worden, geld kon lenen. Drie jaar lang beheerste Savonarola de republiek Florence door zijn zedelijke ernst, zijn onkreukbare rechtvaardigheid, en zijn aangrijpend woord. Hij had ontzettend veel invloed". Chr. Enc. 1ste druk deel 1 blz. 50).

Onrechtmatig verkregen goed werd aan de oorspronkelijke eigenaar teruggegeven. Doodsvijanden voelden dat zij zich met elkander moesten verzoenen.

Dans en spel, zoals die bedreven werden, vonden geen genade in de ogen der volgelingen van Savonarola.

Allerlei artikelen, zoals speelkaarten, dobbelstenen, carnaval maskers, onzedelijke boeken en schilderijen, speeltafels, die een mens tot zonde konden verleiden, werden als contrabande beschouwd, en moesten op de markt gedeponneerd worden om tenslotte in vuur en rook te verdwijnen. Het zou een groot 'bonfire' worden ter ere van God, die de zonde haatte en wilde dat alle burgers van Florence zouden leven tot zijn eer, alle dagen van hun leven. Niet alleen op zondag, maar op elke dag van de week.

Daar kwamen de mensen aan. Het was tegen Pasen. Ze brachten van alles en nog wat. Het werd genoemd: 'de verbranding van de ijdelheden'. En de brandstapel met een hoogte van 30 ellen was een sprekend schouwspel van Savonarola's ideaal: een Florence dat de zonde haatte en God wilde dienen. Terwijl de klokken luiden, trompetgeschal wordt gehoord en de menigte juicht, huppelen de kinderen in het wit gekleed, met ieder een rood kruis in de hand, rond de brandstapel godsdienstige liederen zingend door Savonarola gedicht.

Boven de preekstoel in de Domkerk staat voor iedereen leesbaar in grote letters: Jezus Christus, Koning van Florence. Daar preekt Savonarola: "God alleen wil uw koning zijn, Florence! Onze staat moet voortaan gefundeerd zijn op de vrede des Heren en liefde tot de naaste. Een wereldse staat is gegrond op zelfzucht, de grondslag van de Godsstaat is liefde tot God en liefde tot de naaste. Als ge vrede met God hebt, o Florence, dan zult ge rijk zijn aan tijdelijke en eeuwige goederen en uw macht zal zich uitstrekken over de wereld." (wordt vervolgd)

Dutch

Een stukje nostalgie en het bevorderen van het Calvinisme

Ik heb jouw artikel ("Hoe lang houden we vast aan het Hollands?" *Calvinist Contact*, April 29, 1983) met grote belangstelling gelezen. Ik heb er diep over nagedacht en er ook met collegae gesprekken over gevoerd en ben bijgevolg tot een aantal conclusies gekomen.

Jij hebt veel meer ervaring van de zaken waar het om gaat dan ik. Uit alles in je artikel blijkt dat je met veel kennis van zaken spreekt. Niemand kan ontkennen dat het gebruik van het Nederlands op alle denkbare terreinen sterk teruggelopen is en zal blijven teruggelopen. Ook kan ik me levendig voorstellen dat jouw eerste interesse en plicht het voortbestaan c.q. groei van *Calvinist Contact* is. Het zou abnormaal zijn als dat niet het geval was. Je liefde voor de Nederlandse taal en letteren moet je coute que coute de tweede viool laten spelen.

Je hebt het in je artikel over twee aanverwante aangelegenheden, die je tegen het eind van je artikel terecht "aan elkaar breidt." Er bestaat inderdaad een duidelijk verband tussen het gebruik van het Nederlands in de krant in een Engelstalig land en de aandacht voor actuele onder-

werpen zoals je die zeer juist opsomt in je artikel.

Ik hoop dat je het me niet kwalijk neemt als ik je mijn beschouwing over deze kwestie meedeel. Ik vraag me af of het verband tussen de (dreigende afname in?) de belangstelling voor het blad en de twee (van de 16) pagina's Nederlandse tekst wel zo direct is, als door jou bij implicatie wordt gesteld. Zouden die twee pagina's de jonge generatie er echt van weerhouden zich op de *Calvinist Contact* te abonneren of zijn er andere factoren die daar voor verantwoordelijk zijn?

Er zijn toch wel meer week- en zelfs dagbladen die artikelen in "vreemde" talen publiceren en dit doet de belangstelling (en circulatie) eerder toe- dan afnemen! Het Nederlands is geen wereldtaal, dat zijn we met elkaar eens, het is qua sprekers niet te vergelijken met b.v. het Spaans of het Duits - toegegeven! Maar staat daar niet iets tegenover?

Is de band tussen (een deel van) Canada en Nederland niet van een andere aard dan de band tussen Canada en de landen waar genoemde talen gesproken worden? Ik wil het niet hebben over een verplichting die we zouden hebben t.a.v. onze voor-

geslachten - die telt, terecht, niet mee wanneer het gaat om een primair zakelijke onderneming als een weekblad. Wel speelt, naar ik meen, een echt levende belangstelling voor de taal en cultuur van De Lage Landen een belangrijke rol - en die bestaat - "levensgroot!"

Aan Calvin College b.v. hebben we in de Nederlandse afdeling een "omzet" van meer dan honderd studenten per jaar - studenten die lang niet allemaal een "waanembaar" Nederlandse achtergrond hebben, of die Nederlands boven b.v. Duits verkiezen omdat het zo leuk is om "oma" in het Nederlands te kunnen feliciteren op haar 75ste verjaardag. Ze bestuderen de Nederlandse taal omdat ze de belangrijkheid daarvan om allerlei redenen onderkennen, omdat de literatuur toch ook geen modderfiguur slaat in vergelijking met b.v. de Duitse, de Franse en de Spaanse. Dat een stukje nostalgie vaak meespeelt, wil ik geen zins ontkennen - maar dat mag toch wel?

Waarom zou een blad als *Calvinist Contact* dat om een nog belangrijker reden dan de bovengenoemde, namelijk de in de naam van de krant expliciet gestelde grondslag, het bevorder-

en van het Calvinisme, daarin niet een bescheiden rol kunnen meespelen? Ligt de oorsprong van het Calvinisme in de vorm waarin wij die interpreteren en beoefenen dan niet in Nederland?

Als we de actieve belangstelling van de "volgende renners" willen vasthouden, kan dat dan echt niet anders dan ten koste van twee pagina's Nederlandse tekst?

Voordat je helemaal afstapt van iets dat vele lezers zo na aan het hart ligt en voor nog meer lezers toch ook echt wel van waarde en betekenis kan zijn, overweeg a.u.b., als het dan

moet, de omvang van de Nederlandse afdeling te halveren, geef ons dus desnoods een pagina in plaats van twee en probeer de belangstelling voor de krant op een positieve manier "op te vijzelen" in plaats van op een naar mijn mening toch wat negatieve wijze.

Zouden wij daar bij op enige wijze van dienst kunnen zijn, niets zou ons meer verheugen. Heel veel sterkte met je werk toegewenst.

Martin Bakker,
Docent in Nederlands,
Calvin College

Studenten van Professor Bakker vinden het onzin

Ik vind uw argument in het artikel, "Hoe lang houden we vast aan het Hollands?" grote onzin. Ik geloof helemaal niet dat de jongere generatie zich niet abonneert op de *Calvinist Contact* omdat er twee Hollandse pagina's in zijn. Veel van de jongere generatie nemen de tijd niet meer om een krant te lezen, laat staan een Christelijk weekblad. Ze kijken veel liever televisie.

Daar zijn over het algemeen zestien pagina's in de *Calvinist Contact* en maar twee daarvan zijn in het Nederlands, dus blijven er nog veertien over in het Engels. Het

is toch wel erg kinderachtig als de jongeren daarom niet de *Calvinist Contact* lezen. Misschien zijn de Engelse artikelen niet interessant genoeg voor de jongeren!

In ieder geval begrijp ik niet waarom altijd alles voor de jongeren gebeuren moet terwijl de ouderen de deur uitgeschoven worden. Zelf denk ik dat als het Nederlands er uit gaat dat jullie nog minder abonnementen krijgen want jullie verliezen de oudere cliënten en de jongeren zullen zich er niet meer op abonneren.

Ann Vijn,
Calvin College

Mischien later, nu nog niet

Volgens mij zullen jonge mensen veel missen als de Nederlandse sectie verdwijnt. Ik houd van *Calvinist Contact* en lees het elke week. De Nederlandse sectie is echt belangrijk omdat we het contact met de Nederlandse cultuur niet mogen verliezen. De oudere gezinnen houden erg van de Nederlandse sectie en lezen het altijd.

Kunnen jullie geen aparte sectie voor jongere mensen beginnen? Volgens mij kunnen jullie de oude sectie behouden en ook een nieuwe sectie beginnen. Begin over 50 jaar nog eens te denken over het laten vervallen van de Hollandse sectie, maar nu nog niet!

Rick Dykstra,
Calvin College

Geef Nederlands de schuld niet

Het is niet de oudere generatie alleen die Nederlands leest. Ik ben niet van die generatie en ik ben ook in Amerika geboren. Zo ziet u dat ik Nederlands kan schrijven en lezen. Ik vind het goed Nederlands in een krant te lezen. Voor mijn gezin abonneer ik mij nog op het *Calvinist Contact*.

Van de andere zestien pagina's hangen de abonnementen meer af. De kwaliteit van de hele krant maakt een groot verschil. U kunt voor de jongere generaties schrijven en nog de Nederlandse pagina's behouden. De variatie in artikelen neemt ook een grote plaats in het succes van dit weekblad.

Geef niet de twee pagina's Nederlands de schuld. U moet

verder zoeken naar een oplossing voor het probleem.

Margreta Voskuilen,
Calvin College

Wil Hollands leren

Het mag wel zijn dat we de toorts aan jongere renners moeten geven, maar we moeten ons herinneren onze ouders niet te vervreemden. En ik hoop dat jij weet dat er sommige jongere mensen zijn die de taal van onze ouders willen leren. Ons verleden geeft ons een goede stichting waarop we onze toekomst beter kunnen bouwen.

Benjamin Kornelis,
Calvin College

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HET IS ALLEMAAL VAN U. In de avond weerklinkt ons park van de opvoering van internationale sterren in het Forum. Ga uit eten in een van Toronto's meest geliefde restaurants of breng uw avond dansende door onder de sterren van onze nieuwe zomertuin. En het mooiste van alles is, het is er voor u, de hele zomer.

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Dutch

Persoverzicht

Carl D. Tuyl

Er werd nog steeds druk gesjaggerd rondom het wetsontwerp inzake het Crowtarief voor graanvervoer, en er was ook ontevredenheid onder oppositieleiden aangaande de rol van Liberale leden in de Mackasey commissie; men vindt dat hem te veel de hand boven het hoofd is gehouden. Er wordt verwacht dat de Royal Canadian Mounted Police de zaak van omkoperij aanhangig zal maken. Er was nogal wat drukte rondom een ander lid van het kabinet - Reagan - die nogal flink gebruik maakt van regeringsvliegtuigen en niet te glerig is om vrienden en familie in dat transportatievoorrecht te laten delen. Er heerst de laatste tijd een bittere stemming in de Kamer die het regeringsproces niet ten goede komt.

Er werd natuurlijk van allerwegen gespekuleerd over het komende Partijcongres in Ottawa. Wie zal 't worden? U weet mijn voorspelling, let op mijn woorden, u heeft het gelezen in C.C. Interessant was het feit dat de kleine burgemeester - Crombie - definitief geweigerd heeft om mee te zwaaien naar rechts. Eerder in de campagne leek het er even op alsof hij mee naar rechts zou zwaaien, maar hij heeft 't af laten weten en vol trots nam hij zijn plaats in onder de rooie Tories. Petje af voor die man, 't zal hem wel stemmen kosten.

Er werd gespekuleerd dat Ottawa maatregelen zou nemen om tot schadevergoeding te komen voor Japanse burgers die bij het uitbreken van de Tweede Wereldoorlog met al hun hebbe-en-houwe tot evacuatie gedwongen werden. Dat zou inderdaad wel eens tijd worden, die episode is wel een zwarte bladzijde in onze recente geschiedenis.

Er werden gedurende het eerste kwartaal van dit jaar heel wat meer werklozen geregistreerd dan in dezelfde periode verleden jaar. Het aantal was 55 procent meer en dat kwam de pot op een schade-post van 3,19 biljoen dollars te staan, hetgeen natuurlijk geen soepenbrij is.

Toch blijven de economische berichten spreken van verbetering en van goede hoop voor de toekomst. En nu we het toch over verbetering hebben: het Hudson Institute (een verzameling van ontzettend knappe personen) berichtte: dat de olie niet duurder zou worden kernenergie gaat goedkoper worden, berichten over milieuvervuiling zijn zwaar overdreven, het weer is echt niet veranderd, grondstoffen worden eerder minder dan meer schaars, en er wordt weer meer vis gevangen. Allemaal goed nieuws dus. We zijn ondertussen zo gewend geraakt aan slecht nieuws, dat we goed nieuws niet meer helemaal vertrouwen.

De meeste attentie in de wereldpers kreeg natuurlijk de konferentie in Williamsburg waar de hoofden van de zeven voornaamste Westerse landen in een soort sprookjesachtige omgeving bij elkaar waren.

De sprookjesatmosfeer bleef beperkt tot de pofbroeken van de lakeien en soortgelijk dienstdoend personeel. De konferentie zelf probeerde een paar harde en werkelijke noten te kraken. Deelnemers drukten uit dat de rente in Amerika nog steeds te hoog is, onze bloedeigen Trudeau nam het op voor ontwapening op zijn eigen unieke manier met nogal onparlementaire bewoordingen, tengevolge waarvan hij het aan de stok kreeg met de vrouw-in-het-ambt Mevr. Thatcher. Volgens tenminste een kor-

respondent waren de menus zelfs interessanter dan de besprekingen. Moskou had natuurlijk een zeer bijzondere reactie: volgens de heren in het Kremlin was wat overeenkomst er werd bereikt in zake bewapening een gevolg van Amerikaanse overmacht. En om de zaak helemaal rond te maken waren er heel wat speculaties over Trudeau en een zekere roodharige juffrouw.

Het botert nog lang niet in het Midden Oosten. De Syriese weigering om Libanon te ontruimen veroorzaakt een nieuw struikelblok voor vrede. De P.L.O. is zelfs geen konstante faktor meer aangezien een groot deel van die militairen (er zijn er al weer meer dan 10.000 in Syrië) zelfs Arafat te matig gaan vinden, en weer om bloedwraak beginnen

te roepen. Syriese troepen zowel als de groeiende P.L.O. sterkte zijn tot de tanden bewapend met Russische hulp. De Israëlieten klinken ook niet bepaald verzoenend, hou je dus maar vast, dat gaat eerstdaags weer mis!

De verkiezingen in Engeland staan voor de deur, en het schijnt dat de stemming zo anti-links is dat de Labour Partij wel eens haar rol als officiële oppositie kon verliezen. Men acht het niet onwaarschijnlijk dat een nieuwe meer rechts georiënteerde partij als tweede uit de bus zou kunnen komen. We zullen wel zien.

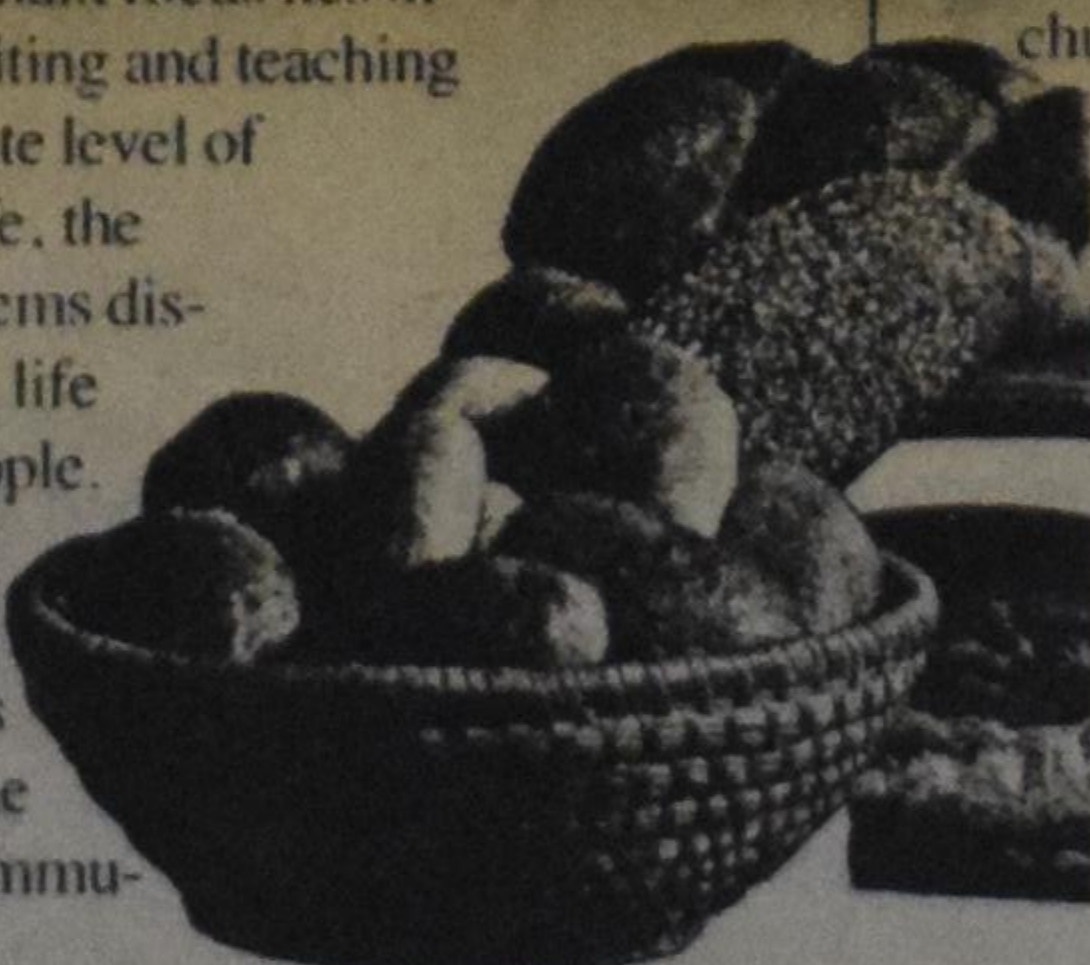
In verband met de plannen van redakteur Whitefoot om het Hollands in C.C. te

staken zou ik graag even wat olie op de bewogen wateren willen storten. Het is namelijk niet het einde van de wereld, en we kunnen elkaar toch na zoveel jaar ook wel in het Engels stichten en vermaken. Als iedereen zich een beetje koest houdt, en niet teveel opspeelt, beloof ik in de laatste Hollandse oplage tien lijfspreuken van tante Katrien te zullen publiceren. We weten natuurlijk allemaal wel dat het Engels eigenlijk vergeleken bij het Nederlands niet meer dan een soort georganiseerd kuchhoestje is, maar kom aan beste mensen, jullie hebben wel voor hetere vuren gestaan. Tante Katrien zei eens tegen een Duitser die nog al tekeer ging: "Machen Sie nicht zo'n kakkolorum." Ik vind dat een gezegde van algemene en oecumeniese toepassing!

ICS is a leaven

ICS is a leaven in the Reformed community.

Christian learning is for Christian living. Because its main focus lies in research, writing and teaching at the graduate level of university life, the ICS often seems distant from the life of God's people. But it really isn't. Like a leaven, it has penetrated the reformed community in many wholesome ways. It's a small institution, but like a leaven, its effects are often out of proportion to its size.



Bread, the "staff of life", needs leaven. Unseen, it is nevertheless indispensable and does its work effectively.

Growth and maturity

Every year the ICS sponsors family conferences in British Columbia, Alberta and Ontario. Here, in an informal way, everyday questions are discussed in connection with marriage, family, business, worship, industry, art, politics, consumerism, and a great many others. For hundreds of people, these conferences are highlights



Since their beginning more than 22 years ago, the AACs Conferences have played an important role in the development of Reformed Christian thought. Through lectures, relaxation and informal interchange, many Christians have benefited in their growth to Christian maturity.

in their growth to Christian maturity.

Graduate power

Our alumni are working in colleges as professors, in schools as teachers, in the churches as ministers and campus chaplains, in the professions as lawyers and counsellors, in Christian organizations as activists. Still others are writing textbooks for schools. The list goes on...

We serve

Our professors serve as speakers at academic, student, professional and church conferences. One outstanding example is our regular participation in the evangelist staff training programs and annual Jubilee conferences of the Pittsburgh Coalition for Christian Outreach. PCCO

reaches students with the Gospel on fifty campuses in a wide area in and around Pittsburgh, Pennsylvania. Another example: the preaching of our staff



Lambert Zuidervort teaches at The King's College in Edmonton and John Hienstra is C.J.L.'s Alberta Regional Coordinator, representing C.J.L. in public forums.

members is widely appreciated and they serve on a variety of denominational boards and synodical committees. Their articles and books reach thousands of people in the English-speaking world and beyond.

Our mission

In these and many other ways the ICS continues to contribute to the ongoing development of a reformed perspective world-wide. Because of this, its impact is far greater than its size



would lead one to think. That's how a leaven works, unseen, powerful, effective and quite indispensable.

Our request

This leaven needs your support. By the end of June we may face a deficit as high as \$150,000. We're asking all of our members and regular supporters to help by sending us a donation of \$50.00 or more. Please join them in beating back our financial debts.

Please consider this request prayerfully, and help us be a leaven in the world today.

The Institute for Christian Studies

An institution of the Association for the Advancement of Christian Scholarship (AACs)
Toronto, Ontario

The Institute for Christian Studies
229 College Street,
Toronto, Ontario M5T 1R4

- ☐ Enclosed is my cheque for \$25 or \$
☐ Please enter my name as a member of the AACs
☐ Please send further information
☐ Please send me a copy of the 25th Anniversary issue of *Perspective*

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Support the mission of the ICS in June

Classified Advertising

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99 Niagara St., St. Catharines
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THANKS

GERRITSEN: We would like to thank all our relatives and friends and all who remembered us on our 50th Wedding Anniversary by way of cards, visits, flowers and gifts, it was much appreciated.

Above all, we want to thank our heavenly Father, who made all things well during these years. John and Hilda Gerritsen, Shalom Manor, Grimsby, Ont.

HAAGEN: Mrs. N. Haagen and family wish to thank everyone for their christian love and sympathy shown to us during the illness and passing away of our beloved husband, father and grandfather, Jacob Haagen. 2886 Old Clayburn Rd., Abbotsford, BC V2S 4G7

HIELEMA: On the occasion of our 50th Wedding Anniversary, we would like to thank all our children and grandchildren, relatives and friends for the many cards, flowers, gifts and best wishes we received. It made it an unforgettable day for us.

Above all, we thank our heavenly Father who cared for us and our children all these years.

To him be the glory.
 Mr. and Mrs. Peter Hielema Sr., R.R.#1, Jarvis, Ont.

HUIZINGA: Thanks to our children, relatives, and our many friends for their visits, cards, phone calls, and flowers, on our 45th Wedding Anniversary.

Above all we thank the Lord for all his blessings and constant care throughout these years.

Mr. and Mrs. Klaas Huizinga, 14 Carriere Ave., Cornwall, ON K6K 1K3

MECHELSE: We thank and praise the Lord for the blessings bestowed on us during our 50 years of married life.

Special thanks to our family and friends who made the occasion unforgettable through their visits, letters, cards and flowers.

MIEDEMA: "Blessed are they that mourn, for they shall be comforted" (Matthew 5:4). We wish to express our sincere thanks for the prayers, visits, cards and expressions of love and support, during our recent bereavements of our dearly beloved husband, father, son, brother and uncle.

Joyce Miedema and children.
 Lloyd and Freda Miedema and families.

POSTMA: We wish to sincerely thank our children and grandchildren, relatives and friends for making our 45th Wedding Anniversary such a happy occasion. Thank you for the gifts, flowers, and the many cards and best wishes. Above all we thank our heavenly Father for all his blessings and care shown to us during these years. May God bless you. Herman and Thea Postma, 80 Maitland Terrace, Strathroy, ON N7G 1L3

THANKS

STORTEBOOM: Mr. and Mrs. H. Storteboom wish to thank all their family and friends for the many cards, flowers, and congratulations received on the occasion of their 50th Wedding Anniversary.

VANDER VEER: To all those who sent cards, made phone calls and who came from far and wide to make our 45th Wedding Anniversary such a joyous celebration, we say thank you. It made our day!! Ps. Hymnal 14:1.
 Jake and Anna Vander Veer.

BIRTHS

KLEIN: We, Wayne and Ingrid, praise and thank the Lord for entrusting in our care another precious son, JOSHUA PETER, born on May 4, 1983, weighing 8 lbs. 4 oz. Joshua is a little brother for Adam. Sharing our joy are their grandparents, Mr. and Mrs. R. Eeuwijk, London, Mrs. G. Klein, London and Mrs. J. Vaughn, London.

230 Clarke Rd., Unit #216, London, ON N5W 5P8

MOL: Henry and Jenny (nee Van Elburg) thank God for the safe arrival of KEVIN JOHN on May 5, 1983. Proud grandparents are Mr. and Mrs. John Van Elburg and Mr. and Mrs. Klaas Mol.
 R.R.#6, Thunder Bay, ON P7C 5N5

TALSMA: Andrew and Hilda are thankful to God for his precious gift of a beautiful baby girl, born on April 29, 1983. KATHRYN ANN arrived on brother Jason's birthday. Brother Matthew was not the least bit impressed. Kathryn is the 11th grandchild of Mrs. Jessie Talsma of Willowdale, and the 20th grandchild of Hylke and Anna Posthumus of Hope Tower.
 40 Parkview Place, Brampton, ON L6W 2G4

VERBURG: Dr. Adrian and Mrs. M. Joan (nee Veldboom) gives thanks to the Lord for entrusting to us KYLE CHRISTOPHER, born May 19, 1983, weighing 10 lbs. 12 oz., a brother for Kristen. Proud grandparents are Mr. and Mrs. Bernard Veldboom and Mr. and Mrs. Harry Verburg. Great-grandmothers are Mrs. L. Wielhouwer and Mrs. N. Verburg.
 22 Dunvegan Dr., Chatham, ON N7M 4Z7

MARRIAGES

COULSON-KLOET: Mr. and Mrs. L. Coulson and Mr. and Mrs. M.O. Kloet announce the forthcoming marriage of their children, CARMEN MARIE and JAMES RICHARD, on June 11, 1983, at 4:00 p.m., in the Immanuel Chr. Ref. Church, Simcoe, Ont. Rev. Lammert Slofstra officiating.
 Future address: 7 Gunton Dr., Apt. #1, Simcoe, ON N3Y 1E4

STOFFELSEN-POSTMA: Mr. and Mrs. Gerry Stoffelsen of Brantford, and Mr. and Mrs. Hank Postma, Sr., of Niagara-on-the-Lake, with joy, announce the forthcoming marriage of their children, ANNETTE JOYCE and HANK, on Saturday, June 11, 1983, at 2 p.m. in the Covenant Chr. Ref. Church, 278 Parnell Rd., St. Catharines, Ont. Rev. Jacob Kuntz officiating.
 Future address: Post Office, Virgil, Ont.

VOORDENHOUT-VANHARDEVELD: Mr. and Mrs. John Voordenhout of Waterdown, Ont., and Mr. and Mrs. Anthonie VanHardeveld of Ancaster, Ont., joyfully announce the forthcoming marriage of their children JANE and PAUL. The ceremony will take place, the Lord willing, June 24, 1983, at 7:00 p.m., in Bethel Chr. Ref. Church, Waterdown, Ont. Rev. John Postuma officiating.
 Future address: R.R.#3, Tiverton, ON N0G 2T0

MARRIAGES

VANDERSTOEP-HALLIDAY: Mr. and Mrs. John Vanderstoep and Mr. and Mrs. Frederick Halliday, are happy to announce the wedding of their children, INGRID and RON. This celebration of love, the Lord willing, will be on Saturday, June 18, 1983, at 2:00 p.m., in the Mountainview Chr. Ref. Church, Grimsby, Ont. Rev. H. VanderPlaat officiating.

WIKKERINK-GROOT-NIBBELINK: Believing that God has brought them together, Mr. and Mrs. D. Wikkerink of Trenton, Ont., and Mr. and Mrs. B. Groot-Nibbelink of Bloomfield, Ont., are pleased to announce the marriage of their children, CAROLYN and ERIC. The ceremony will take place, D.V., on Saturday, June 18, 1983, at 3:30 p.m., in the Trenton Chr. Ref. Church. Rev. J. Kuipers officiating.
 Future address: 230 Broad St., W., Dunnville, Ont.

ANNIVERSARIES

Calgary Brampton
 On June 27, 1983,

PETER and ANNE DEBRUYNE
 (nee Heerema)

hope to celebrate the fact that they have been married in the Lord for 25 years.

Together with our children:
 Cathy & Pete
 Vivian
 Peter
 Anna
 we want to thank God for his faithfulness to us.

We invite our relatives and friends to help us celebrate our anniversary on Saturday, June 25, 1983, when we have open house, from 11 a.m. until 6 p.m. at our home.
 Home address: 40 Grand Circuit Court, Brampton, ON L6Y 1A4

Assen Stroud
 1943 June 25 1983

ALBERT and JEAN EISSES
 (nee Hessels)

With praise and thanks to God for his care, we would like to share with you our joy in the fact that on June 25, 1983, we will celebrate with our parents and grandparents their 40th Wedding Anniversary. Their wedding text was Psalm 91: vs. 1: "He who dwells in the shelter of the Most High, who abides in the shadow of the Almighty."

May God continue to bless them and keep them in his care.

Their thankful children and grandchildren:

John & Alida Eisses; Kevin, Doug, Gordon, Juliane — Stroud, Ont.
 Harry & Willy Eisses; Monica, Scott — Stroud, Ont.

Ann & Tony Gainsbrook; Jennifer, Stephanie, Teresa — Markham, Ont.

Ed & Nellie Eisses; Christine, Michael, Darren — Stroud, Ont.
 Henry & Joan Eisses; Aaron — Picture Butte, Alta.

Larry & Annemarie Eisses; Jason, Danny, Steven — Thornton, Ont.
 Carl & Teny Eisses; Nicholas, Tracy Ron Eisses — at home
 Open house will be held on June 25, 1983, at their home from 2 till 4 p.m.
 Home address: R.R.#2, Stroud, ON L0L 2M0

1953 June 12 1983
 With joy and thanksgiving to the Lord, we rejoice in announcing the 30th Wedding Anniversary of our parents,

SIETSE and WILMA MIEDEMA
 (nee DeGraaf)

With love and congratulations from their children and grandchildren:

Adeline & John; Jason, Kimberly Tina & Chris; Sharon, Deborah Linda & John; Trevor, David, Wesley Louis & Jennifer; Kristal, Candice Jeri & Clarence; Melanie Jack Wendy
 Home address: 21 Collier Cres., Hamilton, ON L9C 3S7

ANNIVERSARIES

Bruckelen Delburne, Alta.
 1948 June 2 1983

JOHANNES and MARY
 FOLKERTS
 (nee Oussoren)

With joyful hearts, we praise God for granting our parents 35 years of marriage.

We pray that the Lord will bless you and keep you in his care for many more years together.

Malachi 2:15,16.

With love, your children:

Emmy & Arnold Meetsma — Calgary, Alta.

Fred Folkerts — Delburne, Alta.

Agnes & Jim Wolstenholme — Okotoks, Alta.

Betty & Dave Reiter — Denver, Col.

MaryJoan & John Pyper — Airdrie, Alta.

Thea & John Edwards — Delburne, Alta.

John Folkerts — Delburne, Alta.

Rita Folkerts — Delburne, Alta.

and 16 grandchildren.
 Home address: Box #426, Delburne, AB T0M 0V0

1953 June 17 1983
 With thankfulness to our Lord, we are happy to announce the 30th Wedding Anniversary of our parents and grandparents,

HERMAN and LULA GELDERMAN
 (nee Krikke)

May the Lord continue to bless and care for you and give you many more years of happiness together.

With all our love:

Marcia & Henry Stiksma; Timothy — Calgary, Alta.

Rose Gelderman — Edmonton, Alta.

John & Pat Gelderman; Michael, Nicholas — Neerlandia, Alta.

Wendell Gelderman — Neerlandia, Alta.

Karen Gelderman — Edmonton, Alta.

Howard Gelderman — Neerlandia, Alta.

Home address: Box #41, Neerlandia, AB T0G 1R0

Den Haag Bradford
 1943 June 9 1983

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

With joy and thankfulness to the Lord, we are happy to announce the 40th Wedding Anniversary of our dear parents and grandparents,

DICK and CORNELIA HELLEMAN
 (nee VanEgmond)

It is our prayer that our Lord will continue to bless their life together, and keep them under his constant care.

With love and congratulations from:

John & Corry dePeuter; Michelle, Kimberly, Tammy, Cornelia — Bradford, Ont.

Alfred & Doreen Helleman; Kirk, Andrea, Adele — Aurora, Ont.

George & Margaret VanDyk; Melissa, Kristin — Huntsville, Ont.

Hans & Cindy Helleman; Shelley, Sherrey — Bradford, Ont.

Dick & Sue Helleman; Kevin, Donnie — Lindsay, Ont.

Fred Helleman — at home

Home address: R.R.#2, Bradford, ON L0G 1C0

1953 June 19 1983
 With joy and thankfulness to God, we wish to congratulate our parents and grandparents,

FRED and EDNA NORDEMANN
 (nee Feddema)

on the occasion of their 30th Wedding Anniversary, on June 19, 1983.

May God continue to bless and keep them in his care.

All our love:

Brian & Irene Elliot — Sussex, NB

David & Nancy Dettweiler — Sussex, NB

Grace — Sussex, NB

Grandchildren: Duane, James, Cara, Renee, Aaron.

Home address: R.R.#2, Sussex, NB E0E 1P0

ANNIVERSARIES

"All we have needed thy hand hath provided,
 Great is thy faithfulness, Lord, unto us."

We wish to thank the Lord for his faithfulness to our parents,

BASTIAAN and ROEL Y.G.
 NEDERLOF
 (nee Velema)

on the 40th Anniversary of their marriage on July 1, 1983, and on the 40th Anniversary of the ordination into the ministry of our father on July 4, 1983.

It is our prayer that the Lord will grant you many more years together in his service.

With love:

Nancy & Bill Ophoff — Coquitlam, BC

Elsy & Rich TerMaat; Rochelle, Erik, Anna, Sara — Vancouver, BC

Richard — Edmonton, Alta.

Theo, Debbie, April — Hamilton, Ont.

A reception and celebration will be held at 7 p.m., on June 30, 1983, at the Crystal Garden, 713 Douglas St., Victoria, BC, and a commemorative service will be held at 10:30 a.m. on July 3, 1983, at the First Chr. Ref. Church of Victoria.

Home address: 4353 Ridgewood Cresc., Victoria, BC V8L 6H6

1953 June 3 1983
 With joy and thankfulness to the Lord, we hope to celebrate the 30th Wedding Anniversary with our dear parents,

COR and JOHANNA TIMMERMAN
 (nee Scholten)

John & Yvonne; Lori, Karen, Mark — Arthur, Ont.

Harry & Joan; Jennifer, Stephanie, Ashley — St. George, Ont.

Grace — Stoney Creek, Ont.

Jean & Paul — Winona, Ont.

Ron — at home

Marilyn — at home

Home address: R.R.#2, Caistor Centre, ON L0R 1E0

With joy and thanksgiving to the Lord, we are happy to announce the 45th Wedding Anniversary of our parents and grandparents,

JACOB and NEL VANDENBERG
 (nee VanLeeuwen)

We celebrated this joyous occasion on May 18, 1983.

We pray that the Lord will continue to bless them in the years to come.

Abe & Liz Vermeer

Bill & Ann Vandenberg

Rick & Anne Tigchelaar

Bill & Tina Vahrmeyer

Clarence & Nellie Sikma

Peter & Linda Vandenberg

Ron & Nancy Vandenberg

Neil & Mary Jane VanGeest

11 granddaughters and 12 grandsons.

Home address: R.R.#1, Caistor Centre, Ont.

Millgrove Georgetown
 1958 June 25 1983

Silver Anniversary of,

RALPH and SHIRLEY
 VANDERMEULEN
 (nee Weiland)

It is with great pleasure and thankful hearts that we can share and celebrate our parents' and grandparents' anniversary.

We thank God for both of you and your love and care for us.

Happy Anniversary, love from:

Herman VanderMeulen (1959-1976)

Wilmalee & Wayne Breen; Amanda, Peggy Sue — Zephrah

Frances & Randy Fish; Melissa — Georgetown

Yvonne VanderMeulen & Roy Sieben (engaged) — Georgetown

Karl VanderMeulen — Georgetown

Ralph VanderMeulen — Anolis, Man.

Relatives and friends are invited to an open house on June 25, 1983, from 1-4 p.m., at Ralph and Shirley's home.

Home address: R.R.#2, Georgetown, ON L7G 4S5

Classified Advertising

ANNIVERSARIES

St. Catharines
1958 June 14 1983
With thankfulness to the Lord, we joyfully announce the 25th Wedding Anniversary of our parents,

GARY and AUDREY VANDYK
(nee Klein)

May God continue to bless you and give you many more years of happiness together.
Congratulations Mom and Dad:
Ken & Helen VanDyk — St. Catharines
Gary VanDyk — Edmonton
Charles VanDyk — at home
Open house will be held on Saturday, June 18, 1983, from 2:00 to 4:00 p.m. at 32 Ziraldo Rd., St. Catharines, ON L2N 6S9

Amherstburg Brantford
1958 June 13 1983
"For the Lord God is a sun and shield; the Lord bestows favour and honour; no good thing does he withhold from those whose walk is blameless" (Psalm 84:11).
Joyfully we look forward to the celebration of the 25th Wedding Anniversary of our parents and grandparents,

H. JOHN and JOHANNA
VAANDERING
(nee Schinkel)

With gratitude, we acknowledge their love and guidance to us. All thanks be to God for the blessed years he has given them. May he continue to be their sun and shield and grant them many more years together, in his service.
With love and congratulations:
Liz & Max Meijer; Alan, Daryl, Karin, Laura — Grimsby
Helen & Fred Reitsma; Kimberley, Jacinda, Lesley, Angela, Meghan — Brantford
Douwe & Wendy Vanderwei; Daniel — Calgary
Gerry & Dorothy Vaandering — Calgary
Joanne Vaandering & Murray Davis — at home
Tim Vaandering — at home
Mark Vaandering — at home
Henry Vaandering & Nadine Clark — at home
Home address: 14 Proctor Ave., Brantford, ON N3S 3E6

Strathroy Mt. Brydges
1958 June 12 1983
"As the mountains surround Jerusalem, so the Lord surrounds his people both now and forevermore."
With thanks to the Lord, we like to announce the 25th Wedding Anniversary of our parents,

ADRIAN and ANN VAANE
(nee Smink)

Your loving children:
Henk
Ken
Wilmna & Wayne
Open house: D.V., on June 17, 1983, from 7 - 9 p.m., in Mt. Brydges Community Centre, Mt. Brydges.
Home address: 36 John St., Mt. Brydges, ON N0L 1W0

Chatham Owen Sound
1958 1983
With joy and thanksgiving to the Lord, we celebrate with our parents,

ADRIAN and GERTIE
WIELHOUWER
(nee Bax)

their 25th Wedding Anniversary on June 13, 1983, D.V.
Wedding text: "And over all these virtues put on love, which binds them altogether in perfect unity" (Colossians 3:14).
Family:
Roy & Dianne (girlfriend) — Chatham
Cheryl & Ray Koetsier — Hamilton
Janette — at home
Home address: 1885 6th Ave., W., Owen Sound, ON N4K 5Y9

The Lord make his face
to shine upon you
Now and forever more.

OBITUARIES

On his appointed time, our heavenly Father took home our beloved cousin and his wife,

NEIL and RIA CUPIDO
(nee Hulema)

and their daughter and son-in-law,
SASKIA and ZINON MAJEZYNA

through a tragic plane crash on May 18, 1983.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the righthand of my righteousness" (Isaiah 41:10).

May these words, and our prayers, be a special strength to their son Jerome, mother, sister and brothers and families in this difficult time.

Oom Jan & Tante Nel Guetter (nee Cupido)
The Guetter families and
The Reinsma families

"The Lord is my shepherd, I shall not want, he maketh me to lie down in green pastures, he leadeth me beside the still waters, he restoreth my soul, he leadeth me in the paths of righteousness for his name sake" (Psalm 23).

On May 24, 1983, the Lord took home unto himself into eternal glory, our dear beloved mother, mother-in-law, grandmother and great-grandmother,

MARIA DRAAISTRA
(nee Bosma)

at the age of 78 years.
Beloved wife of the late Hans Draaistra and also pre-deceased by two sons; Wiebe in 1956 and Thomas and his wife Grace in 1980 and 3 grandchildren Tommy, Brian and Tom in 1980.

Beloved mother of:
Mike & Evelyn Draaistra — Trenton, Ont.

Amy & Rinus Uitbeyerse — Beamsville, Ont.

Geert & Hinke Draaistra — Grimsby, Ont.

Hinke & Melvin Lautenbach — St. Catharines, Ont.

Andy & Mary Draaistra — Brighton, Ont.

Nellie & Wayne Smit — Amellsburg, Ont.

Helen & Herman Kempers — Bloomfield, Ont.

Sandra & Gary Kempenaar — Kingston, Ont.

Alice & Bob Pickell — Westbrook, Ont.

Mary & Barry McMurter — Oshawa, Ont.

and 40 grandchildren and 4 great-grandchildren.

Funeral service was held May 26, 1983, in the Ebenezer Chr. Ref. Church, Trenton, Ont. Rev. J. Koole officiated.

Home address: (M. Draaistra), 38 Skyview Trailer Court, Trenton, ON K8V 3E5

The Lord called home, after a lengthy illness, on May 28, 1983, our dear son, brother and uncle,

KLAAS HOITING

age 57.
Psalm 103:15-17.

Our prayer is that our heavenly Father will sustain Jo and her family with his love:

Son of Mr. and Mrs. S. Hoiting — Woodstock.

Brother of:

Martha & Fedde Visser — Woodstock

Lies & (Jacob deceased) DeVries — Rexdale

Peter & Henny Hoiting — Oakville

Ray & Willy Hoiting — Mississauga

Betty & Henk Horinga — Woodstock

Siep & Dinny Hoiting — Salford

Ann & Bernard Everts — Wellandport

nieces and nephews
The funeral took place May 31, 1983.

Home address: 201 Fanshaw Rd., R.R.#3, Woodstock, ON N4S 7V7

OBITUARIES

"But from everlasting to everlasting the Lord's love is with those who fear him, and his righteousness with their children's children" (Psalm 103:7).

Suddenly on Saturday, May 21, 1983, the Lord took home to be with him our dear mother, grandmother and great-grandmother,

MARGARET (Maartje) KNEGT
(nee Van der Lugt)

at the age of 82.

Predeceased by her husband William Knecht on January 30, 1974.

Marie & Philip Deys — Mount Hope, Ont.

Abe & Janet Knecht — Fruitland, Ont.

Jake Knecht — Hamilton, Ont.

Co & Willem Van Willigen — Delft, Holland

Joan & Turner Roorda — Orangeville, Ont.

Margaret & Bill Colyn — Wellandport, Ont.

Willy & Bill VanderHeide — Wellandport, Ont.

Hans & Henny Knecht — Brighton, Ont.

35 grandchildren and 7 great-grandchildren.

Funeral service was held on Wednesday, May 25, 1983, at the Mountainview Chr. Ref. Church, Grimsby, Ont.

Onverwachts nam de Here tot zich op 22 mei 1983 mijn geliefde schoonzuster,

MAARTJE KNEGT
(geb. Vander Lugt)

in de ouderdom van 82 jaar.
Mrs. Mary Garbutt-VanderLugt — Hamilton, Ont.

On Sunday, May 1, 1983, our faithful Father has taken to himself our beloved husband, father, grandfather and great-grandfather,

ABEL (Yeb) STRIKWERDA

at the age of 74 years.
Psalm 145:17,18.

Beloved husband of Harriet Strikwerda.

Dear father, grandfather and great-grandfather of:

Jake Strikwerda — Edmonton

Peggy Rypstra

James Rypstra

Cornell & Harriet vanderVeen; Anthony

Grace Rypstra

Bob & Jacqueline Jacobsma

Suzanne Rypstra — San Jose, Calif., U.S.A.

Yvonne Rypstra & Garth Hirron — Edmonton

Martin & Lisa Strikwerda; Duane, Janna — Fort Smith, N.W.T.

Sako & Jeannette Strikwerda; Ivan, Eric, Quin — Edmonton

John & Shirley Strikwerda; Jay, Christie, Robynn — Edmonton

Home address: 8506 - 104 St., Edmonton, AB T6E 4G4

Gez. 27:1 and 2.
On Wednesday, May 25, 1983, the Lord took unto himself, into his glory, after a short illness, but suddenly, my dearly beloved wife, our mother, grandmother and great-grandmother,

CORNELIA VAN DORP
(nee Stam)

at the age of 82.

Loving wife for 58 years of John Van Dorp

Loving mother of:

Jan & Mar Van Dorp (Van Dorp) — Alphen a/d Rijn, Holland

Truus & Leen Hassefras (Van Dorp) — Brampton, Ont.

Henk & Leny Van Dorp (vanderKooy) — Woodstock, Ont.

Ina (deceased 1933)

Jacob (deceased 1957)

Teun & Mary Van Dorp (Ott) — Seaforth, Ont.

Cor Van Dorp — Smithville, Ont.

Sander & Willy Van Dorp (Schipper) — Clinton, Ont.

Also sadly missed by the grand and great-grandchildren.

Funeral service took place on May 27, 1983. Rev. J. Nutma officiated.

Home address: Box #214, Smithville, ON L0R 2A0

OBITUARIES

May 30, 1983

De Here is mijn licht en mijn heil, voor wien zou ik vrezen. (Psalm 27:1).

Voor ons onverwachts maar op Zijn tijd de Here heeft tot zich genomen onze lieve zuster en tante:

HENDRIKJEWIERSTRA - KUIKEN

in de ouderdom van 60 jaar.
Geliefde vrouw van J. Wierstra en zorgzame moeder van Dirk.

Y. Kuiken

A. Kuiken - van der Meulen — Oshawa, Ont.

D. Kuiken

M. Kuiken - Postuma — St. Anna Par., Fr.

J. Kuiken

D. Kuiken - Looyinga — Acton, Ont.

A. Kuiken

A. Kuiken - Oostinga — Woodstock, Ont.

en tantezeggers.

Oshawa, Ont., May 30, 1983.

HELP WANTED

In verband met uitbreiding van onze bakkerij-activiteiten vragen wij een:

ERVAREN BAKKER

Hoofdzakelijk bij ons banket. Wij hebben een prettig werkklimaat en de job biedt goede perspectieven.

Voor nadere informatie of afspraak, graag een telefoontje of brief naar onderstaand adres.

Whitby Home Bakery & Coffeeshop, 141 Brock St. S., Whitby, On L1N 4J9; tel: (416) 668-3586.

urgently needed in
Sierra Leone ...

The CRC's special hunger project, a joint CRWM-CRWR ministry, needs two special Christian people to fill staff positions.

FIELD COORDINATOR

Responsible for implementing the Sierra Leone World Hunger Program.

Qualifications:

- management skills

- experience in overseas church and/or community development

Application deadline: Aug. 1, 1983

LITERACY WORKER

Responsible for adult literacy education and community development projects in the Kuranko area.

Qualifications:

- linguistic, teaching and management skills

- aptitude for language learning

- Third World living experience

Application deadline: June 30, 1983

Are you ready to commit yourself to foreign service?
In the name of Jesus Christ.



For application or more information contact:

CRWC Foreign Programs
2850 Kalamazoo Ave., SE
Grand Rapids, MI 49560
(616) 241-1691 Ext. 197

CHALLENGING POSITIONS

WITH CRWC

IN LIBERIA:

Water Engineer

Responsibilities: Water supply development in rural villages.

Qualifications:

- Christian commitment

- experience in well drilling, simple technology

- community development skills

- Third World experience

If you're qualified and are able to work with people, groups, and organizations send your resume to:

CRWC

Foreign Program Department

2850 Kalamazoo Ave., S.E.

Grand Rapids, MI 49560

(616) 241-1691 Ext. 197

Deadline for applications: June 30, 1983.

EMPLOY. WANTED

Reliable 21-year-old single male seeking full-time employment either on **swine, poultry or beef farm**; have farm experience; will move anywhere. Call Larry at (519) 337-6085.

FOR CALL

The Consistory of the Iron Springs Chr. Ref. Church, along with the Board of World Missions and the Session of the Reformed Church of Christ Church, New Zealand, announces that the **Rev. Paul D. Stadt**, who has served as minister on loan in New Zealand during a shortage of ministers in the Reformed Church of New Zealand, is available for a call to the churches. We heartily recommend him to the churches.

Rev. Stadt can be contacted at 253 Westminster St., Christ Church, 1 New Zealand; phone: 03-855810.

HELP WANTED

Floral Supply Salesman

Openings in parts of Ontario, Quebec and Maritimes.

Applicants must have previous sales experience.

Apply to:

Greekside Gardens
(416) 562-4126

We need a responsible mature person who has 5 years experience or more in the **roofing trade**; must have own transportation; possible foreman position for the right person; only those qualified need call, (416) 898-6273 (Newmarket, area).

Classified Advertising

HELP WANTED

Wanted in Central Canada

A MANAGER

to direct a 650 sow farrow to finish operation. Modern barns & equipment.

Qualifications:

Must have a sound knowledge of modern confined Hog farming. Be able to direct daily operations and keep records of performance as well as being capable of giving meaningful leadership. Salary depending on qualifications:

If interested send full resume to:

C.W. WESTERVELT
Heatherdale Road
R.R.#1, Dugald, MB
R0E 0K0

TEACHERS

CHATHAM: Chatham District Christian Secondary School is in need of a **part-time French teacher**. This is a 65% position. For information write: Mr. H. Kooy, Chatham District Secondary School, 90 Park Ave., E., Chatham, ON N7M 3V4; phone: (519) 352-4591.

REXDALE: Timothy Christian School invites applications for the position of **half-time principal relief** at junior or intermediate level. Please ask for application form. (416) 741-5770; Mr. H.K. Bergsma, Principal, 28 Elmhurst Dr., Rexdale, ON M9W 2J5.

MEDICINE HAT: Medicine Hat Christian School invites applications for an opening in **grade 1 and 2**, with approximately 15 students. Duties to commence in September 1983. Forward resume and transcripts to the Medicine Hat Christian School, 318-8th St., N.E., Medicine Hat, AB T1A 5R6. For more information contact William Slofstra, Principal, school 1-403-526-3246 or home 1-403-526-7192.

DUNCAN, B.C.: Duncan Christian School invites applications for a **junior/secondary, science** teaching position for the 1983/84 school year. Send resume and letter of application to Mr. W. Vandeventer, Principal, Duncan Christian School, P.O. Box #549, Duncan, BC V9L 3X9; phone: (604) 746-5341 (school).

BUSINESS

COTTAGES

Au Lys Blanc Camp

on the northwest bay of Lake Nipissing. Excellent fishing. Modern, completely furnished 1, 2, 3, and 4 bedroom cottages with 3 or 4 piece bathroom. Electric heat, bait, beach. Good boats and motors to rent. Open May to October. For your free brochure, write or phone: Gerry and Trudy Kempers, R.R.#1, Lavigne, ON P0H 1R0; phone: (705) 594-2549.

DIVINE LAKE LODGE

(under Dutch management)

Originally a summer estate carved out of the Muskoka wilderness by a famous artist-painter.

Adjacent to the lake, sheltered by lofty pines and towering rocks, hidden away from the bustle of traffic, yet within minutes of shopping centres.

We operate under M.A.P.

With international food.

Most of our cottages are pine panelled inside, with three or four piece bathrooms.

Lots of facilities are available and free, like swimming pool, beach, boats, etc., etc.

For reservation or information, call:

(705) 385-2031 or write to:

Divine Lake Lodge,
Port Sydney,
Muskoka, Ontario P0B 1L0
The Bijl's Family.

RICE LAKE

Resort and Camp Grounds

Reasonable cottages and camp grounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1983. Write or phone for brochure: Lang's Resort and Camp Grounds, R.R.#3, Roseneath, ON K0K 2X0; phone: (416) 352-2308.

BUSINESS

Evangelistic material in Arabic

Books, tracts and cassettes (including New Testament recorded in Arabic), available in quantities.

Write:

Arabic Department
The Back to God Hour,
P.O. Box 5070,
Burlington, ON L7R 3Y8

COTTAGES

ALTON LODGES

1 & 2 bedroom clean, house-keeping cottages; family resort; 95 metres from beautiful, sandy beach; close to fishing; 20 km. from Chr. Ref. Church.

(705) 429-2420

459 Mosley St.

Wasaga Beach, ON L0L 2P0
Site 30, Box 8, R.R.#1
LEN & RITA BETTE

Little Europe Resort

Bracebridge, Muskoka

Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en vis gelegenheid, (ideaal voor groepskampen). "Little Europe" vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughmet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport, Plm. 35 mijl van de Chr. Ref. Church in Orillia.

R.S. BAKEMA

Telephone: (705) 645-2738

REAL ESTATE

50 acres sandy loam soil: barns nearly new; setup for sow farrowing; two storey modernized home, on highway.

75 acres, 50 acres systematically tiled: Cape Cod style four bedroom home, shop and barn, coloured steel, all four years old; must be sold.

100 acres: 2 miles from Listowel on highway; large bank barn; two storey modern and well kept home; good land.

100 acre dairy setup: two silos, pipeline milker; fully modern home; 94 acres level Harriston loam land; cows and quota available; large F.C.C. mortgage.

Contact: **Albert Carson,**
P.H. HILLER REALTY LTD.

935 Main St. W.,

Listowel

phone: (519) 291-1544

eve: 291-1395

Dairy Farm

Eastern Ont.: 165 acres with new barn 100 x 36, new milk house, good three-bedroom house, 60 head of Holsteins, milk quota, and full line of machinery; asking \$245,000. For further information on this and other farms, please call or write:

BURT HUDSON

REAL ESTATE LTD.

13 Main St., Athens, ON

(613) 924-9141

5,500 cage layers: barn for 650 feeder hogs; 50 acres; 5 bedroom home; own gas well; \$100,000 down.

20,000 cage layers: barn fully automatic; 100 acres; duplex home; federal grading station with excellent markets.

10,000 chicken broilers: barn recently remodelled; good 3-bedroom home; priced right.

46,000 chicken broilers: one barn nearly new; 25 acres; 3 bedroom home.

250 acres crop land: barn for feeder hogs; 4 bedroom home; priced to sell, only \$298,000.

7 garden farms from 25 to 50 acres; close to Dunnville.

We need listings of any type of farms, businesses, motels, etc. for our overseas clients.

Keith Miller & Associates

Real Estate Ltd.

Dunnville, Ont.

Phone: (416) 774-7624

eve.: 774-4077

Harold Workman Real Estate Ltd.

Clinton, Ont.

(519) 482-3455

Dairy, poultry, swine, beef, sheep, general and cash crop farms available.

PETER DAMSMA

R.R.#5, Clinton, Ont.

Phone: (519) 482-9849

REAL ESTATE

Farm for sale

Excellent opportunity to start your own vegetable growing business; 65 acres (45 workable) of sandy loam, prime land, 30,000 square feet under plastic, with pond, storage and packing barn; a 5-bedroom brick house in excellent condition on main highway. For more information call: (519) 762-5602.

PERSONAL

Are you experiencing the frustrating problem of infertility?

Two couples in south-western Ontario are interested in setting up a christian self-help support group. If you feel the need of fellowship with others who share and understand your problem, please write to: Box #4752, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

We will set up a meeting in a central area from the replies received.

Listowel: Two 16-year-old girls need a ride to the convention in Iowa. If you are driving and have extra room please call (519) 291-2039. Ask for Louise.

WANTED

Farm land to lease

10 acres needed within 45 minutes of Toronto

Call: 223-3904

FOR SALE

For Sale: **Dutch Billiard Table**, (without pockets); excellent condition; play area 4 x 8; best offer accepted.

Call: (416) 937-3277

VACATIONS

Big East River Motel and Camp Huntsville, Ont.

- * In the heart of Vacation Land
- * Modern motel units: some with kitchens
- * Campgrounds with hook-ups, shower, etc.
- * Next to Arrowhead Provincial Park

Phone: 789-4001 or write to:

Bill and Christine Van Oene

R.R.#3, Huntsville

for reservations

** 3 star rating.

FOR RENT

House for rent

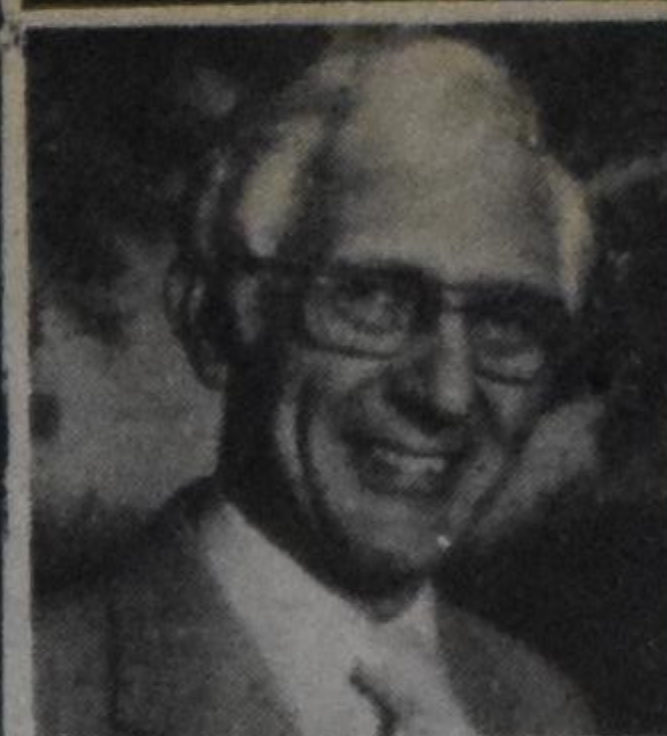
4 bedroom farmhouse for rent in excellent, clean shape; available May 20, 1983. Contact: Huile Bruinsma, R.R.#1, Dunnville, ON N1A 2W1; phone: (416) 774-7753.

Wellandport: Upstairs apartment for rent; 3 bedrooms; available June 15, 1983. Please call: (416) 386-6817 or (416) 386-6422.

Victoria, B.C.: 1 bedroom apartment (double bed), fully furnished, available from mid-September to mid-December; close to sea, park, bus stop, downtown; must be mature, non-smoker and non-drinker; references required; \$375 per month inclusive. 203-547 Niagara St., Victoria, BC V8V 1H2; phone: (112) 388-7279.

ACCOMMODATION

Wanted: Room and board with a christian family for a quiet, 18-year-old girl; beginning in September; location should be near Victoria St. N., K.W. Hairstyling School. Please phone or write (519) 335-3669; Sharon Borg, R.R.#1, Fordwich, ON N0G 1V0



William R. Rang

Skylights

About being positive

Norman Vincent Peale once made the observation that Jesus never called a person a sinner. When He called His disciples, He did not tell them that they needed Him because they were sinners. What He told them is, "Follow me and I will make you fishers of men." Zaccheus wasn't really a clean brother, but Jesus approached him and said, "Let's have dinner together." Mary Magdalene used to be a woman of ill repute, yet Jesus treated her as if she were a lady.

Certainly, Jesus recognized the fact that all people are sinners, but to convert them, He did not approach them as sinners. When speaking with them later, He reinforced the awareness and the knowledge of sin and the need for repentance.

We may call that the positive approach. Robert Schuller illustrated it in a simple way. You approach an unconverted person with the statement, "I've got Good News for you. You are a sinner." That's not Good News, that's bad news. In fact it is something that all people on earth somehow have an awareness of. Not one of us came to the earth laughing. We cried. Later, through our contract with the Word of God we learned about the extent of sin and our need for grace and forgiveness, but the Good News is that the Lord loves us and that He is itching to grant us the inheritance of His mercy.

Have you ever observed that especially people of Reformed persuasion find it difficult to be really positive? Aren't we so strongly conditioned to think in terms of sin and condemnation that we find it easy to say something negative yet difficult to be positive and say something nice about a person?

I find it amazing that the Heidelberg Catechism does not begin by saying that we are sinners. Having listened a great deal to the Saviour, the writers began by stating that we need comfort. That is indeed the language of our Lord.

Let's, therefore, say something positive and nice to a person and about a person today.

And tomorrow.

LOOKING FOR WORK or EXTRA INCOME?

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Expanding throughout Ontario with over 24 centres. This prosperous franchise is waiting for you with a minimum investment of only \$5,000. Fully equipped • No experience required • Full training to Government requirements.

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215 Ashland Ave.
P.O. Box 6473, Station D
London, Ontario N5W 5S4
Telephone 455-3133

"GUARDIAN OF THE NATION'S LAWNS"

Events

A nurse on nightshift reflects

“Cancer.” The words cut like a scalpel through our innermost being.

Another life, You have touched, Lord, with this mysterious disease.

Nonetheless, we must help our brother, accept the diagnosis, And even though we know how painful, both mentally, physically, we must believe this is life’s pathway God has chosen for him.

Can anyone understand the anger and anguish he is truly feeling? The pain and suffering experienced by loved ones? How long will the future be, Lord?

Everloving Father, we trust this child to your precious care, and wrap him gently in your warm and peaceful arms.

Remind him constantly of your endless love, and place your healing hands on those who have been blessed with caring talents from above.

Sharon Broersma
Registered Nurse
Chatham, Ontario

Let's Play Chess

Editor: Pete Layer

SECOND SERIES OF PROBLEMS IN JUNE

#966

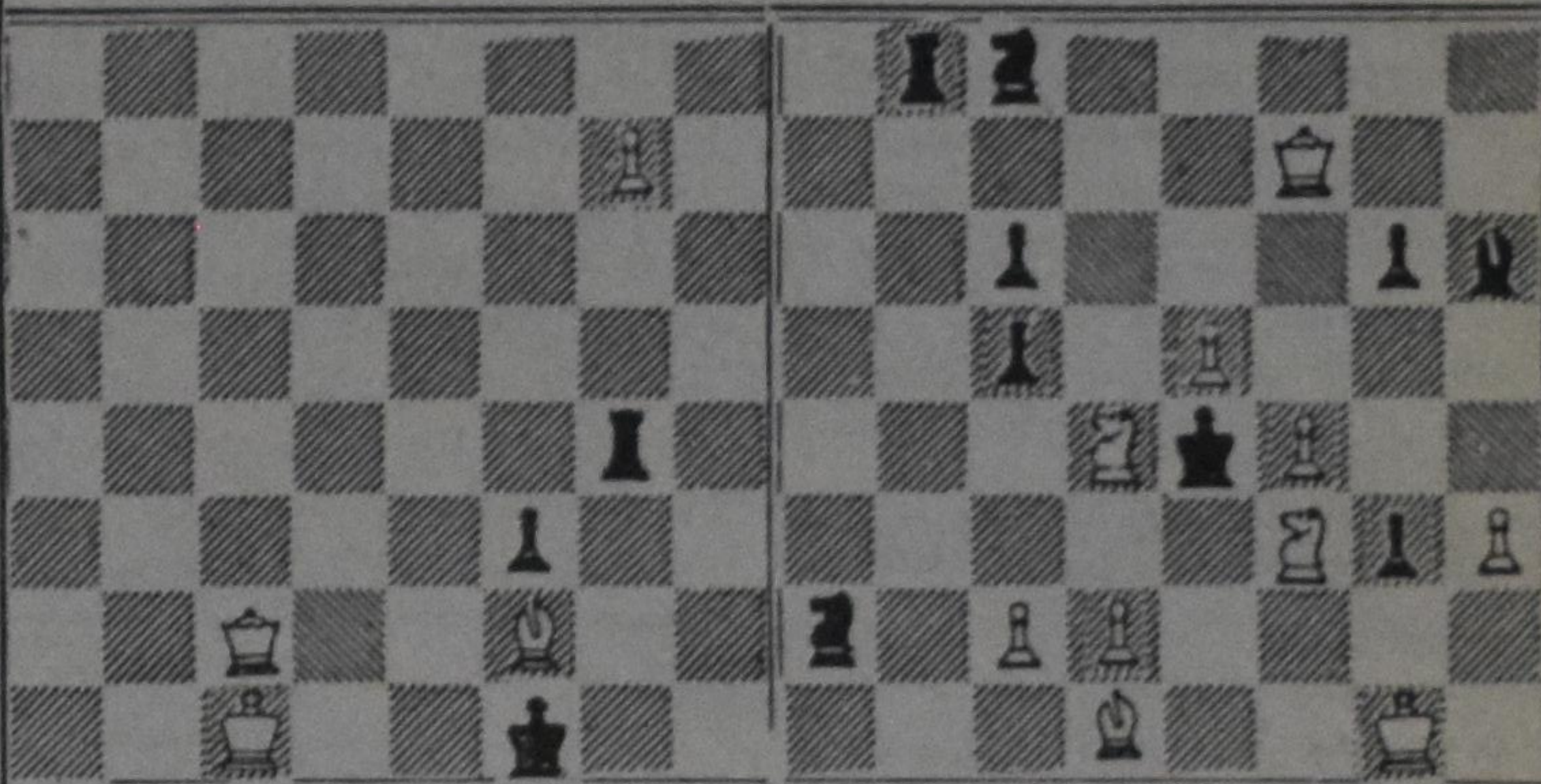
Dr. W. Speckmann
Germany, 1956

3

#967

O. Wielgos
Germany, 1962

9



4 3-mover 3 pts.

10 2-mover 2 pts.

Notes

- 1. The German problems are designed to challenge your problem-solving skills. A careful analysis of Black's defensive moves will prove helpful. (A good habit to get into when playing chess).
- 2. Please give the full solution (key, threat and all variations) to #966 and the key plus threat, if any for #967.
- 3. The deadline (postmarked) is as follows: July 30 for British Columbia residents, July 20 for Ontario residents, and July 25 for all others. Be sure to take this Calvinist Contact if you are taking an early vacation. A postcard with postmark from your vacation spot need only show the key moves.

Calendar of Events

- June 11 "The Mousetrap" by the Brampton Community Players, at John Knox Christian School, 82 McLaughlin Rd. S., Brampton. Buffet dinner at 6:30 p.m., play following. Tickets: \$25 per couple, reserve before June 1, G. Roos 459-2435. Play only: June 16, 17, 18 at 7:30; \$4.00 per person. Proceeds to John Knox Chr. School.
- June 12 Gerald Vandezande of Citizens for Public Justice speaks his mind on the arms race on "Split Opinion" at 11:30 p.m. on CHCH-TV, Hamilton, Channel 11.
- June 26 Gerald Vandezande of Citizens for Public Justice appears on "Weekend with Doug Hall" at 3:00 p.m. on CHEX-TV, Peterborough, Channel 12.
- June 25 Andre Knevel's Student Recital for organ and piano at 7:30 p.m. in Covenant Chr. Ref. Church, St. Catharines.
- June 18 11th Annual Grunneger Picnic in Rockwood; lunch at 12:30, come any time.
- June 26- July 1 Social Justice Summer Institute at New Theological College, Edmonton, Alta.; call: (403) 459-6656.
- Oct. 12-18 Third Annual Fall Foliage Tour - Williamsburg; 7 days and 6 nights. Visiting Lancaster, P.A., Williamsburg & Virginia.
- Oct. 15 Take note that the All-Ontario CLAC Fall Rally will be held on October 15 this year; to be held at T.D.C.H. More details will be passed along at later dates. Keep watching this spot.

A Festival of congregational song, featuring songs for the new Psalter Hymnal, led by Dr. Bert Polman, in: Grace CRC, Scarborough (Toronto), June 7; First CRC, Thunder Bay, Ont., July 3; Kildonan CRC, Winnipeg, Man., July 6; Emmanuel CRC, Calgary, Alta., July 8; First CRC, New Westminster, B.C., July 14; Dordt College (COLAM workshop), July 29. Please watch for local announcements in church bulletins.

"Riding the Third Wave," an eight-week discussion series on the impact of technology in our lives. Features resource persons who will inform us about the state of the art of technology in their field, plus challenge us to consider our responsibility in our increasingly technological society. Themes include technology in labour, the home, and office; technology for third world needs, in medicine; health effects of technology. Cost is \$20. Meets every Tuesday evening during June and July at 7:30 - 9:30 at the Institute for Christian Studies, 229 College St., Toronto, Ont.; Tel. 979-2331 to register.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. June 17	Tues. June 14	Thurs. June 9-4:00	Wed. June 8-8:30 a.m.
Fri. June 24	Tues. June 21	Thurs. June 16-4:00	Wed. June 15-8:30 a.m.
Fri. July 1	Tues. June 28	Thurs. June 23-4:00	Wed. June 22-8:30 a.m.

11th Annual Grunneger Picnic

at Grand River Conservation Area, Rockwood, ON. Rockwood is located on Highway #7, between Guelph and Acton. Voor Grunnegers en aange-trouwden. Pavillion is rented in case of rain.

Come all!
Saturday, June 18, 1983
Come any time; lunch at 12:30

SIMCOE COUNTY

Christian Senior Home
Barrie, Ont.

Our association is working hard to establish a Senior Home in the Barrie area. The Board invites you to become a member or support our aim with your donations. Annual membership fee: \$25 per family.

Call or write for information:
Simcoe County
Christian Senior Home
35 Bothwell Crescent
Barrie, ON L4M 2S7
Telephone: (705) 726-8064

Fryske Dei

Freed, 1 July, 1983
yné Pinehurst
Conservation Park
yn Paris

Bigjint de moarns om 11 úre
Spultsjes foar jong en ald
Keatsen bigjint om 10:30 úre



Flowers
By
Penrose

Shopping Plaza, 1188 Simcoe St. S.
Oshawa, ON — Tel: 576-1760

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Means Our Success

Izaak de Rijcke, B.Sc., LL.B., O.L.S.

barrister and solicitor

173 Woolwich Street, Guelph, Ontario
N1H3V4
Telephone (519) 837-2550 (Bus.)

THE BOARD OF THE LONDON CHRISTIAN SECONDARY SCHOOL

invites all present and former board members, students, staff and members to a farewell evening for

MR. AND MRS. WAYNE DROST

on Thursday, June 23, 1983 at 8 p.m.
at L.C.S.S. at Braesyde Ave.

Books

The Strength of Their Years

Alberta pioneers come to life

You didn't have to live in the Nobleford-Monarch area of Alberta to appreciate the sensitive style of Tymen Hofman's *The Strength of Their Years*.

The early Dutch settlers in that area lived lonely lives, away from the strong church communities which were to be formed in later years. The following is an excerpt from the book, just a sampling of the vivid writing style of the author.

In the thirty years that he lived in the Peace River country, John Postman did not join any church or other religious organization. He did attend the religious meetings which were conducted in the community in the English language, which was not often. On such an occasion he went to an evangelistic service in the La Glace town hall, conducted by representatives of the Sexsmith Bible School. His description of the experience was retold by his son Harry, who could do a masterful imitation of his unique speech with its guttural "g's" and no "th's." He entered the hall "en I go to the vront vor reason dat I ken not hoar (hear) so goot." The evangelist was pleading for people to come forward, get on their knees and confess their sins and believe in Jesus and be saved. "Vat he say was a'right but he keep on calling, on and on, until it van 'n awvul bisness." Finally, "sum womens and sum kits, som of die Mitnites (Mennonites), die come to de vront en go en zit on de knees."

Then the evangelist suggested they would do some counseling with those who had not responded to the call of the gospel. A girl came to him, "'n nize yung curl (girl) ov twenty vive of t'irty en she say to me, 'Are you savet?'" I say to dat curl, 'You bet shoor I en savet.' Dan she vant me to gif 'n testimony. I say to curl, "You reat now de Bible, dat Solomon he say, 'Let

anot'er praise dee en not dine own mout.' Dat curl she say not'ing more whole de night."

Someone had a desire to promote the relationship between Postman and the Bible School and suggested that "Rev. McNaughton" would come to see him. He had his doubts about that happening and said, "She vill not kum. I talk met hem bevore. I tell dat McNaughton, "You fullas shoot get out dat millenium bisness and put in de predestination en den you haf'n goot religion'."

During those years living alone,

the practice of his faith became quite private, but it gained in intensity. He became deeply involved in the study of the Bible. While he busied himself with his work around the yard he would be thinking about biblical themes. When questions came to his mind he would drop what he was doing and go to the house to check the scripture. Consequently his Bible was black with farm grease and blacksmith grime, both inside and out. He often fell asleep over his Bible in the dim light of a kerosene lamp.



John Postman with Old Baldy, 1940

Bible study

Pastoral aid

Old Testament Survey: The Message, Form and Background of the Old Testament, William Sanford Lasov, David Allan Hubbard, Frederic William Bush, Eerdmans/Oxford; cloth, 696 pp., \$31.25. John Bolt (Redeemer College), Hamilton, ON

Although designed for use as a college or seminary textbook this introduction to the Old Testament by three Fuller Seminary professors is indispensable for any serious student of the Old Testament. Thoroughly evangelical in its orientation it deals with the historical, theological and literary aspects of the Old

Testament. It contains useful chronological charts, literary analyses, maps, illustrations, a subject and author index, a list of key foreign terms (Greek, Latin, Hebrew and Aramaic) and an up-to-date bibliography for further reading.

In addition to excellent introductory chapters on the authority of the Old Testament, revelation and inspiration, canon, formation of the Old Testament, and geography, Hebrew poetry, prophets and prophecy and the writings, there is at least one chapter devoted to each book of the Old Testament. I cannot praise or recommend this book highly enough.

General

Analysis of the evil around us

Learning to Live with Evil, T. Plantinga; Welch, 1982; \$6.95, pb., 166 pp. J. Tuininga, Lethbridge, AB

For a Christian who "hungers and thirsts after righteousness, after a righteous world and a righteous King" (H. Ridderbos), the problem of evil takes on added dimensions. No one experiences evil as poignantly as does the Christian. For him the daily news is often alternatively infuriating or depressing. Evil is so very pervasive in our world, and one must indeed learn to live with it.

In part one of the book, Plantinga discusses types of evil: natural, moral and demonic. He points out that there isn't as much natural evil as many people claim, but there is more moral evil (sin) than many are willing to admit.

Part two deals with various conceptions of evil: as ultimate (Manichaeism), as necessary (Hegel & Schleiermacher), as non-being (the Platonist tradition) and as alienation from God (Augustine & Calvin).

The third part deals with the more practical matter of how we must deal with the evil that we meet every day: pornography, violence, and suffering. And the book's conclusion deals with evil and eschatology.

A good summary of the author's position is found in the preface of the book, where he says that evil "must be understood as a conse-

quence of man's rebellion against God. In short, God's hand of judgment still rests on our lives. Once we realize that we may not ignore evil or seek to explain it away but must learn to live with it in this interim age, we will yearn with all our hearts for the final triumph of the Kingdom of God on that great day when evil is fully overcome and all our tears are wiped away."

This is in line with the Calvinist tradition which holds that "in the final analysis, sin must be understood in terms of the relationship between man and God."

Throughout the book Plantinga distinguishes this biblical view from the humanistic one that is so prevalent today: "Man is placed in the center, and all of theology (including the conception of God) is made subordinate to man's happiness (utilitarianism) ... The tendency to put man at the center of all thinking is deeply rooted in the human heart."

This also explains the modern tendency to explain evil as a sickness and the subsequent propensity to substitute rehabilitation for punishment. Plantinga does a good job of weighing these notions and finding them wanting.

If I have a criticism of the book, it is regarding the task of the government with respect to pornography and violence, particularly in the media. I would come down somewhat harder on this corruption - especially as it is portrayed on that universal and highly influential medium, television - than the author does. I realize one cannot legislate evil out of existence, and I also sense the importance of private responsibility (if no one bought or viewed the trash, it would disappear). But I still believe the government has a task here to restrain or severely restrict the corruption that is found on TV and in the drugstores, for the welfare of the entire society.

I also place a question mark behind the author's statement that sex must remain private and hidden "primarily because it is capable of unleashing envy and jealousy and of stirring up feelings of insecurity." I believe there is a more normative reason than that, which goes back to God making clothes of skins for Adam and Eve. Privacy must be maintained and nudity condemned because God so ordained it in the post-sin situation.

All in all a fine, helpful booklet.

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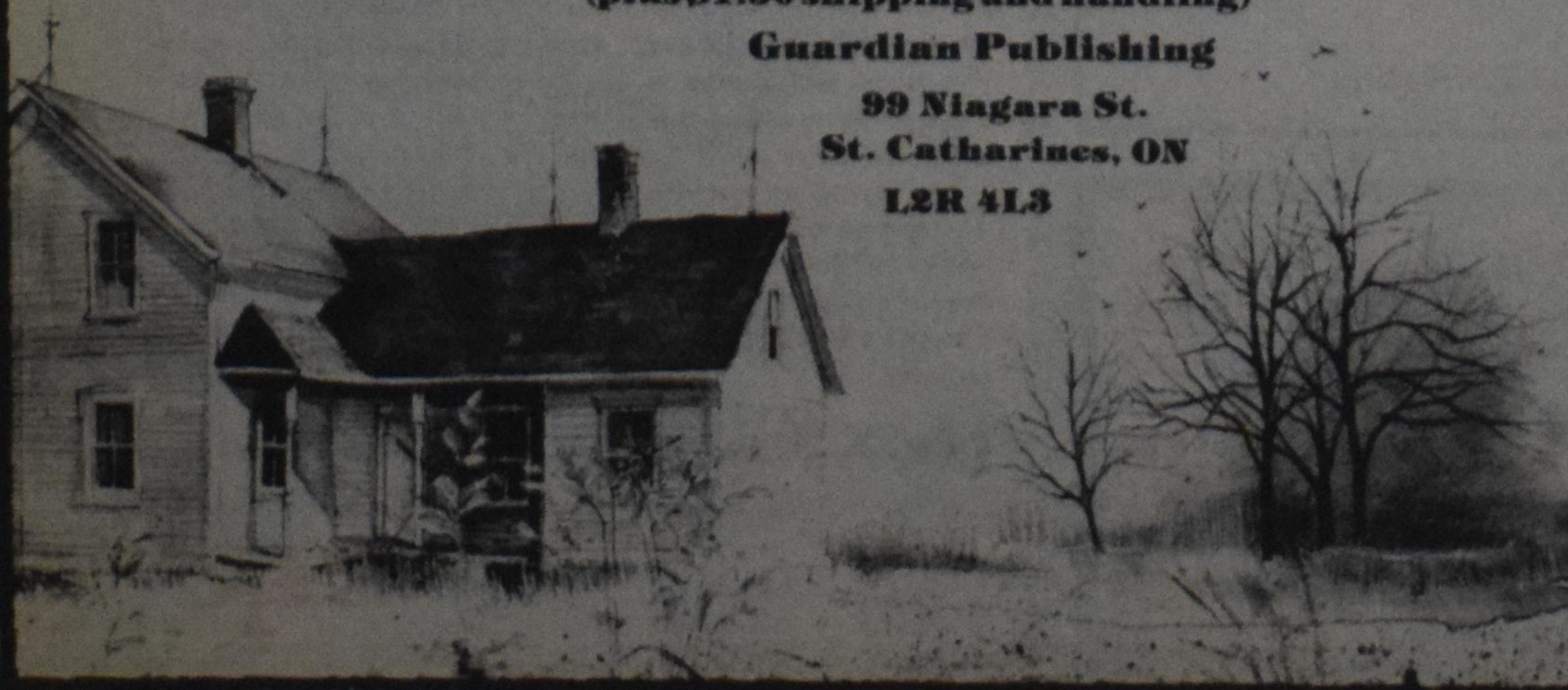
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